The Bombay Guardian.

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WEEKLY REVIEW.

—On Thursday a Hindoo laborer living at Chinch Bunder, missed his child three years old. On the following morning the body of the little thing was found in Bellasis Road with its feet severed. It had been murdered for the sake of its ornaments,—a pair of silver anklets and a silver necklace, worth Rs. 37. The mother has since gone out of her mind. It is deplorable that no remonstrances, and no evidence of the fatal results of the practice, can move the people of this country to refrain from putting valuable ornaments on their children. What if the Government should impose a tax on all such ornaments?

—We learn from some correspondence in the papers that a Portuguese gentleman left Rs. 50.000 per charitable purposes, and on the strength of this his tomb-stone in the verandah of the Cathedral Church blazoned forth the fact that 'he had left an immense fortune to be divided between his heirs and the poor.' His heirs, however, having ascertained that no action would lie against them for so doing, have appropriated the half lac for their own needs. Meanwhile the tomb-stone continues to tell its tale. Is it not to have a postscript? How much better that men should give their money to the poor while it is theirs to give, instead of leaving the poor an order on their heirs.

—One disadvantage of the Overland Transport service for troops, is that the greater part of those who proceed home will arrive in England in the most trying season of the year, a few weeks only after their departure from the tropics. The troop ships that went round the Cape, formerly, left about the 1st of January. The steam-transports begin to leave Bombay October 1st, carrying *invalids* and time-expired men as well as others! This certainly seems to be progress in the wrong direction.

The Report of the Bombay D. Committee of the S. P. G. for 1868 has appeared, somewhat after date. Mention is made in it of the baptism of three adults by the Rev. Mr. Taylor, viz. a Marathi and his wife, and a woman rescued from sin, and of six adults by the Rev. J. Diago. Mr. Taylor justly remarks: "The present system of wandering from one mission to another where more may be got directly from missionaries or by their influence is much to be deprecated." The correction of this evil is in the hands of the missionaries. The Rev. Mr. Gilder thinks the great want of the Mission is a *Home* under proper government, for inquirers. 'What I desiderate' he says, 'is some establishment, overlooked by a resident Clergyman, perhaps a Native deacon, with its rules, its work, its punctual arrangements.' We are glad to learn that an Anglo-Vernacular school for Mussulman children has been established by the Rev. Mr. Ledgard. Mr. Williams, who has recently joined this Mission, has applied himself to the acquisition of the Guzarati language; so that the work of the Society in Bombay will be carried on in Hindustani, Marathi, Guzarati, Tamil and English. The value of this Report would be enhanced by the addition of tables showing the strength of the church, the number of baptized and of communicants, the increase or decrease for the year under the several heads. The Rev. Mr. Taylor thinks the Mission is much crippled for want of an Orphanage. Sufficient funds have not yet been obtained for the erection of the church at Kamatepoora. The Rev. W. B. Keer gives an interesting account of his work in the Harbour, and the report of the Rev. H. DuBois shows what he was enabled to do in the Jails and Railway stations.

We regret to learn since writing the above notice, that the Rev. Mr. Taylor has been obliged to leave with his family for England, *via* the Cape, on account of the very serious illness of Mrs. Taylor.

The following is from the *Deccan Herald*:

"We learn from the *Dynan Chakshu* that there is again some disagreement amongst the members of the Parbutti Sawusthan in consequence of which the servants attached to the various temples at the Hill of Parbutti have not received their wages for the last three months. The cause of this disagreement, it seems, is owing to certain expenses being incurred and payments made without the sanction of the Sur Punch. Appa Sahib Nathoo has addressed a letter to the Collector requesting that officer to suspend the payment of the Government allowance to the Sawusthan until such time as the accounts books have been thoroughly examined and a register submitted bearing the signature of the Sur Punch. On receipt of this yadi, we understand the Collector has ordered the Treasury officer to stop all payments till the matter is settled. The *Dynan Chakshu* suggests that a general meeting should at once be held of some of the leading members of the Brahmin community of Poona so that a speedy arrangement may be effected. Meanwhile certain members of the managing committee of the Sawusthan have recommended the pledging of the jewels of the gods in order to raise funds to meet current demands while the enquiry is pending. This we are informed is the third time the members of this Committee have disagreed among themselves. If such discords are going to become chronic, Government—who pay a handsome sum yearly towards the support of this shrine—will no doubt have to interpose and call in the aid of the Settlement Commissioner, who may arrange matters in a way that will rather astonish the Brahmins of Poona."

How little do people in England believe that there is any such thing as annual or monthly payments from the Government treasury for the support of idol temples in India. They have been persuaded by the *Times* that such things are of a day that is past and gone; we have reformed all that; we have corrected those old abuses; there is no more support of idolatry; such is the common idea. Here is this temple of Parbutti, with its attendant shrines, like a city set upon a hill that cannot be hid, towering aloft in the very heart of Poona; and here is the fact that those who bathe and adorn and worship the idols on that picturesque hill, those who sing and dance and beat tomtoms, and those who read sacred books and recite kuthas, all are deprived of their allowances because the Native Committee have requested the British Collector to withold supplies until the accounts have been thoroughly examined. It was the appointment of these Native Committees that was proclaimed to be the grand expedient whereby even the appearance of evil should be thoroughly purged away from the Government relation with idolatry; but which, we always insisted, would leave matters essentially where they were.

The sad murder of the Swedish Missionaries in Barca, North of Abyssinia, is not to be set down to the account of Native hostility to Missions. One of them had been in the country three years, and there appears to have been a very good feeling towards the missionaries on the part of the tribes among whom they were laboring. There is no reason to believe that they would have been harmed, if they had not joined the party of a rich Englishman bent on hunting elephants. They were safe till then. The valuables of Mr. Powell excited the cupidity of the Natives and led to the destruction of the party. It is very much to be regretted that the missionaries should have identified themselves with the elephant-hunters. It was very natural that they should greet with pleasure the European travelers, isolated as they were and so seldom having civilized companionship; and natural that they should be ready to advise and help them. But the advent of the English party proved a greater peril than any they had previously encountered.

The *Indian Daily News* calls attention to the rapid rate at which the expenditure of the Educational Department in India is increasing. The cost of education has increased fourfold in ten years. It must be now verging towards a million sterling:

"To what extent shall the expenses of the Educational Department be limited?—is a question that must be solved, and without loss of time. It cannot be allowed to increase year after year to the detriment of other departments of equal importance; and particularly when the annual budgets show that our expenses exceed our income Anxious as we are that our native fellow-subjects should have every facility for improving themselves, we cannot be insensible to the magnitude of the drain upon the public for educational purposes. If it were possible for the natives of this country to appreciate the liberality of the British Government towards them, the enormous sum annually granted for education should induce them to do so. We are not disposed to grudge the money, or the increase of it, if we could see that it was spent for the benefit of the people from whom it is drawn. We are afraid too much is done on the principle that to

him that hath shall be given, and the rest be left to take care of themselves."

Compared with the amount expended on Barracks, the sum devoted to education is not large. Still, we question whether it is desirable, for the sake of the Natives themselves, that the expense of supporting the High Schools should fall chiefly on the State. They who receive instruction in these schools should be made to bear the burden of supporting them, leaving the Department more free to establish vernacular schools over the length and breadth of the land.

Looking the other day into a Romanized copy of the Bengali New Testament, we were surprised to see how much of it we could understand. If journals in Bengal that have occasion to introduce Bengali words, would print them in the Roman instead of the Native character, people in the other presidencies would often be able to understand them. The same remark is applicable to the Tamil, Teloogoo and other Indian languages. The Sanscrit element is found more or less in the greater part of them, and affords a common ground.

The Report of the Public Works Department of Bombay, for the last year, shows a total expenditure of 141½ lacs. Of this the enormous proportion of 41 lacs was on Military works, the greater part of this being on new Barracks. The expenditure on Communications was about half this, and that on Agricultural Works considerably less than half. So important a person is the soldier, in these piping times of peace. Well, we may be thankful that something is being done to make two blades of grass grow where one only grew before. A number of important irrigation works are described in the Report, at different stages of progress. There is a vast deal to be done in the Deccan; a beginning has been made. The Ekrook tank near Sholapore, which is to have an area of 6 or 7 square miles, was not sufficiently advanced to get the benefit of the present monsoon. The Moota Storage Lake, ten miles from Poona, is to be 14 miles in length and average half a mile in width. 2½ years will be required for the construction of this important work from whence Poona is to obtain an unlimited supply of water.—Many important rivers are yet unbridged. The European General Hospital, the foundations of which were laid four years ago, still sleeps in dust, waiting for the Supreme Government's approval of plans and estimates. A beautiful map of the Esplanade of the future as it appeared to the imaginations of our share fanciers, was published in 1865; stately edifices rose here and there over almost the whole area between Colaba Causeway and the Native town; hospitals, churches, palaces of justice, hotels, banks, institutes, all were there rejoicing in the collective name of Frere Town. To know the difference between imagination and reality, we turn to this Report of the Public Works Department. Well, there appears a likelihood that at no distant day we shall have a score or so of somewhat stylish buildings on the Esplanade. The Frere Town of fame shall after all have a somewhat larger dividend of reality, than has been paid on many of the investments of 1864. One gentleman whose liabilities amounted to 300 lacs has paid ¼ per cent and his liquidators hope that ½ per cent will yet be paid, altogether, about a penny in the pound. The Public Works Report tells a somewhat better tale than that.

On the 1st of June last, at Hartford, U. S. the Rev. Samuel Nott died, aged 81. He was one of the first band of missionaries sent out to India by the American Board; Gordon Hall, Newell, Judson and Rice were his companions; with the two former he came to Bombay; his health however soon gave way and he returned to America in 1816, *fifty three years ago*. Judson and Rice became Baptists on the voyage out and went to Burmah where they established one of the most successful Missions of modern time.

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TREE AND SERPENT WORSHIP.

There is an article in *Fraser* for April on Fergusson's Tree and Serpent Worship. The following is an extract:

"The Garden of Eden, bounded on one side by the Euphrates, was doubtless conceived of as occupying a position in Mesopotamia. Here, in the earliest record of Semitic thought we find the two inseparable relics, the Tree and the Serpent; a Tree of knowledge and a Serpent more subtle than any beast of the field,—doubtless the Hea or Hoa, the Serpent God, the third of the Babylonish triad of gods. Very ingenious is Mr. Fergusson's idea, that this story, and the curse of the serpent, was introduced by the monotheistic author of the fragment of Genesis in which it is found, for the purpose of teaching the hatred of the early Serpent worship, which in his times and for ages afterwards was doubtless still flourishing."

We have an example here of the way in which criticism (so called) elaborates large theories out of slenderest facts, and delights to wring the most unlikely deductions from these facts. Can it be shown that there was a race of Serpent-worshippers distinct from other idolaters, and that the monotheistic writers of the Old Testament had a hatred of this serpent-worship distinct from their feeling towards idolatry generally? Nothing of the sort can be shown. We find serpent-worship to have prevailed very generally, but always in connection with other forms of idolatry.

"May we not add (says Fraser) that the idolatry of Trees and Serpents, like other idolatries, must have always involved some vague conception of a beneficent Spirit represented by, or, at most, enshrined in, the idol? The worship of reptiles and vegetables *as such* can never have really occurred among mankind; any more than the worship of a marble statue of Apollo or a wooden one of the Madonna *as* a statue and nothing more."

We see nothing very perplexing in the fact that men in different parts of the world have, at some time or other, worshipped serpents and worshipped trees. If it could be shown that it has been a common thing for men to confine themselves to the worship of these, there would be more need of some special theory to account for it. But the men that have worshipped trees have worshipped many other natural objects; and those that have worshipped serpents have worshipped other animals. The people of this country worship trees; they also worship shrubs; the *toolsi* for instance which may be found hanging in a pot before almost every Hindoo shop or dwelling place. As for the idea that the serpent is worshipped because a beneficent being is supposed to reside in it, it seems to us quite preposterous. Hindoos worship the snake, as they worship the Cholera goddess, and the Small-pox *devi*, and devils; because they dread their malefic influence and wish to save themselves from their wrathful visitations. They spare the snake because they believe that they are likely to suffer more from killing it than from letting it live.

The account in Scripture of the brazen serpent lifted up on a pole by Moses, when many Israelites were dying from the bites of serpents, that they might look to it and be healed, is treated very disingenuously by *Fraser*. He speaks as though serpent-worship began at this time among the Jews and continued for many centuries till the brazen serpent was broken by Hezekiah. But there was no worship of it until the days of Hezekiah; it was destroyed when it became an object of worship. It was a marvellous type of Him who was made in the likeness of sinful flesh, though without sin, and lifted up on the cross that whosoever looked to him *might* have life. In this explanation given by Christ, there is nothing far-fetched; it lies upon the face of the two narratives, and suggests itself irresistibly to the candid reader of both. But there is something exceedingly far-fetched and every way anomalous, in the comment made by the writer in *Fraser*.

Men are influenced by their hopes and by their fears. They wish for pleasure, they dread suffering. They are constantly made sensible that they are dependent upon a higher power for the means of enjoyment and for escape from suffering. Unless the fields yeild them crops and the trees fruit, they starve. Many forms of pestilence are abroad; they are susceptible to injury and disaster from a thousand quarters. Their consciences accuse them of unworthiness, and of having forfeited all claim to the kind guardianship of the superior Power. If they think only of a holy and unjust Sovereign of the skies, whose laws they have constantly broken, the power of their conscience to torment them becomes greatly intensified. But imagination comes to their help. They persuade themselves that there are subordinate divinities, sufficiently powerful to help them, not so exalted as to be uninfluenced by such rites as they can render; or they fancy that God dwarfs himself here and there, identifying himself with the different creatures and the various processes of nature; at all events they dwarf him in their minds till they have reduced him to something which they can influence by their worship, without the necessity of any radical change of heart or of conduct on their part. Grain is not worshipped ordinarily, because the plant is so short-lived; though the Greeks had their Ceres. But a tree which grows gradually and lifts its head on high, and stretches far and wide its fruit-laden boughs, in an impressive object, and one that men with idolatrous minds will naturally worship, hoping thus to secure to themselves the continuance of those bounties of providence that are necessary for their sustenance. And on the other hand they worship those powers which they imagine to have the command of malefic influences, that they may be guarded from the ills of life. They worship the cow because they like milk; and they worship the bull, because they are conscious of weakness.

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Next Thursday is the day of the *Nag panchami* festival, specially consecrated to the worship of sakes. Thousands and tens of thousands of our fellow-citizens will flock to Nagpada, to worship an invisable snake deity supposed to be there, and a multitude of visible snakes brought there in baskets to be fed with milk.

CREATION AND SACRIFICE.

"BRAHMANISM, or Creation and Sacrifice," is the title of a Lecture delivered in Bombay by the Rev. R. Stothert and published by Messrs. Clark of Edinburgh. The Lecture was originally addressed to Hindoos, and there is of course prominent reference to their peculiar views. Otherwise we do not suppose that the Lecturer would have seen any necessity for coupling the treatment of two doctrines which in the Christian system have no necessary relation to each other. Perhaps, however, he views this matter somewhas differently from what we do. He says:

"In Brahmanism, sacrifice is viewed not principally as an expiation, but as a means of production. The shedding of blood, in this view, loses its importance, and the sacrifice is made to consist mainly of the prayers or mantras, to which, when arranged in a certain symbolical order, is attributed a creative power. Now the Bible teaches us that both creation and expiation are divine acts, and that the Word by whom all things were made is the Son of God, by whom sin is taken away. Instead, however, of reducing expiation to creation, we are led in Scripture to view the work of creation as subordinate, and as illustrating the higher work of expiation. Brahamanism, on the contrary, by making expiation subordinate to creation, sets aside the divine character of both, and brings both within the reach of priestly operation."

Does Scripture lead us to view the work of creation as subordinate? The Bible has regard specially to man as a sinner, and its great end is to set forth God's method of redemption from sin. It accordingly does not treat of creation except subordinately. But does it lead us to regard the work of creation as subordinate to that of expiation and as intended to illustrate this higher work? We think there are some reasons for entertaining a different opinion. 1. Such a statement would imply the necessity of sin. We know that sin is here on this globe of ours; but we know that this globe is a small part of creation, a drop compared with an ocean; we know that there are orders who have not left their first estate of holiness; and it is quite conceivable that the greater part of creation knows nothing of sin and consequently nothing of expiation. 2. God is love, and delights in the communication of happiness, and in this fact we seem to find a sufficient reason for creation apart from the possibility of sin and the necessity of creation.

It is very true that where sin has abounded grace has much more abounded; and the apostasy of man has opened a door for a more glorious manifestation of the attributes of God, than would perhaps have otherwise been possible. Thus the misconduct of the prodigal son gave scope, when he come back in penitence, for a more signal display of the father's kindness than would otherwise have been made. The moment however we view the father as arranging things from the beginning with reference to such an end, that display is obscured. And this is what we mean by deprecating a view which seems to make creation subordinate to expiation.

The subject treated in this Lecture is a very large one, and the Lecturer had to confine himself to the consideration of two or three of the points of chief importance. The boundless creative virtue ascribed to the prayers or muntras contained in the Brahmanas or books of ritual, is mentioned and illustrated. The following extract will give a very good idea of this Lecture and shew that it is one well-fitted to be of use to many in India:

"The divine origin of the institution of sacrifice seems the only satisfactory explanation of the general prevalence of the practice of shedding the blood of various animals in the worship of God. But however the practice may have originated, it is easy to see that when men began to look upon expiation as a work of their own, and to suppose that the means of its performance were in their own power, they would be liable to entertain false notions of the work itself, and to fall into serious mistakes in the observance. For instance, in circumstances of extraordinary danger or distress, when their sense of their need of divine favour was unusually strong, they would very naturally suppose that, as it was their business to provide the means of expiation, so it was their bounden duty to bring to the altar their most precious possessions, and to propitiate the Deity by presenting the costliest offering procurable. In this view, to do violence to natural feelings and affections would add to the merit of the worshipper; and soon human blood, as being the most precious, might come to be considered as most acceptable, and the nearest and dearest might be demanded as the victim. On the other hand, in the case of people situated in circumstances of greater comfort and with more leisure to cultivate the arts, this idea of their competency to effect the work of expiation might beget the opinion that expiation is not a matter of such great importance, but one which may safely be left in the hands of those willing to devote themselves to the occupation. In every community there will be found some less inclined than others, either by accident or by disposition, to the active pursuits of life; and as this class will always include some spirits as ambitious as the rest are indolent, they will not be slow to discover that the monopoly of the priestly function is the likeliest means to secure the gratification of their desire for power. For in every society, however long may be the season of repose, times of disaster will occur to rouse the slumbering conscience; and, moreover, ignorant neighbours will easily be found who may be brought to submit both their conscience and their understanding to priestly government. We have many descriptions, not only drawn from the fancy of the poet, but taken from real life, to help us in picturing to our imagination the excitement of the superstitious multitude as they crowd to witness the celebration of their bloody rites of sacrifice. And we can also easily suppose, that when this wild enthusiasm which has triumphed over natural affection is converted into reverence for a class professing the knowledge of all sacred mysteries, and actually possessed of superior enlightenment, the enthralment of mind and feeling will be complete; and the priesthood will have the opportunity, too acceptable to human nature to be lost, to establish a system of worship in which their labour in satisfying the consciences of their credulous votaries may be remunerative to themselves, and in which they may continue to maintain their ascendency with the least amount of trouble."

OCCASIONAL THOUGHTS.

"*Increase our Faith.*"—LUKE. XVII. 5.

Was this a proper request for the apostles to make? It seems to be so regarded, and we hear the prayer often now, and also a prayer that men may have faith. Even men are at times exhorted to pray for faith. Is it a proper request?

Faith is a personal matter. It belongs to, or rather is an act of the individual. It is not a thing to be communicated by another, or to receive from another. It is the proper exercise of an individual mind.—The apostles in making their request seem to have had a wrong idea, an inadequate notion, of the proper province of faith. They seem to have been asking for an increase of that which was the result of their faith,—the power to work miracles. They saw their Almighty Lord doing mighty works, and it was perhaps a natural thought with them, how easy it is for him to give us also this power, then could we go forth in the might He gives to bring the world to his feet. At present we are but as children walking with Him and seeing the works He does. Why should he not qualify us to do the same works? Lord increase our faith.

It is a very different request from that made by the father of the poor afflicted boy, when he brought his son to the disciples and they could not cast out the devil which was tormenting him. He cried out, "Lord, I believe; help thou mine unbelief." He wanted aid in his extremity. He believed but was not sure that his faith was sufficient, that his belief was what it ought to be. He was conscious of its weakness, and took the right course for strength. The apostles had faith, but they appear to have asked for something in addition, an increase of power.

It was as if the plant just out of the ground should ask that it might at once shew its flower and produce its fruit, without waiting for the slow growth of months or years—as if the child should pray that he might have the strength of a man!

Did our Lord answer the prayer? Not as the apostles expected certainly and not in the form in which it was made. If faith is a personal matter, it must increase in accordance with its own laws of growth. It is not a thing to be put upon one by another but to be exercised. If our Lord had heeded the request and granted an increase of power to do astonishing things, this would not have been an increase of faith. It would have been an external matter and not an internal development.

This is implied in the illustration which our Lord gives as a reply. The grain of mustard has its own laws of development. It is very minute, but it shows an astonishing power as it grows to its full size, so that the birds may lodge on it. Let an obstacle be placed so as to impede its growth; it will overturn it, or alter its course, and with its increased strength will grow around it. So in the proper growth and exercise of your faith, obstacles will disappear, the seeming mountain will become a plain, the sycamore tree will be plucked up by the roots and cast into the sea.

We understand our Lord to say by the illustration that faith is a germ. It grows as it has the proper conditions. It has proper objects. It meets obstacles. In overcoming these it does not shew any new principle, but merely its strength and power in overcoming them. It grows by exercise.

As a germ it may be plucked up, faith may be overturned, may be "shipwrecked." If it be not properly cherished it will bear but a sickly growth, and it may be crushed out entirely.

The proper prayer is that *we* may believe, that we may exercise faith more and more, the faith we have, that with Abraham we may be "strong in faith, giving glory to God," that from every circumstance and event we may see new reasons for trust, that we may learn new lessons of dependence upon and of confidence in God and our Lord Jesus Christ, that each day may witness in us the proper growth of all graces by their exercise. With Timothy, we are exhorted to "follow after"

faith as something to be obtained, even as others may follow after wealth, which we are to "flee."

If it be not the right way to pray "increase our faith," is it proper for us to exhort a person to pray for faith; one who has not believed, and who may be seeking, or one who is in danger of death, and sees no escape? Should the prayer be, Lord give me faith? or help me to believe?

We may pray that the eyes of our understanding may be enlightened, and that thus we may see what it is that we are to believe; that the hard heart may be softened, the dull affections aroused, that so there may be nothing in the way of our exercising faith in the Saviour; but the faith is our own trust in Him, He gives us grace, pardon, everlasting life; but we believe.*

We say that faith is necessary to right prayer, that one cannot pray without some degree of trust. "He that cometh to God must believe that He is, and is a Rewarder." Is it not a vicious circle to tell a sinner that he must pray for faith, when without faith he cannot pray at all? Rather we should say to him, trust in Christ, yield yourself to Him. If the sinner knows the fact that Jesus Christ came into the world to save sinners, let him ask Jesus to save him, and then rest upon the promise He has given: "Him that cometh to me, I will in no wise cast out."

To tell a dying man to pray for faith is putting a burden upon him, in place of giving him rest. He cannot tell whether he has the faith which is necessary to his salvation; it may be impossible for him to decide whether he has received it in answer to his prayer. But he may know that he casts himself wholly upon Christ, leaving all other hopes and refuges, and that he takes Him at His word, and is saved by Him. MITRA.

GOD IS LOVE.

"GOD is love." (I. John iv. 8). Never was more meaning crowded into words than is embodied in this short sentence. Never did the human mind conceive such a thought until life and immortality were brought to light. "God is love." There lies the hope of a guilty world, there the antidote of despair. Shall we attempt to analyse it? shall we try to unfold all that is involved in that one word "love" as here employed? As well might we suppose to unfold all that is contained in the word God, or give clear notions of infinity.

When men deny that God is love, it is not too much to say that they must be very superficial observers of nature and of providence, and must have let their Bibles lie interred beneath the dust of years. That God is infinitely good is established by every argument from nature that establishes his existence and power. "He hath made everything beautiful in its time." In all his works there are manifest that skill and harmony which must be the product of a benevolent as well as of a comprehensive mind. A *malignant* intelligence would not design a world with a fitness and consonance which tend to and produce prosperity and happiness; and an *indifferent* intelligence, if it produced anything at all, would produce disorder and chaos, and these could never afford comfort or pleasure. But as the universe exists there are every where present that adaptation and harmony which produce happiness and delight. "Everything we see, or hear, or taste, the useful, the wholesome, the agreeable, are so many indisputable arguments of the divine goodness. We not only collect it from our reason, but we even touch and feel it with our senses." "The earth is full of the goodness of the Lord. The earth, oh Lord, is full of thy mercy. Thy mercy is above the heavens."

And what says the animate world? Does it bear out the truth of our proposition? All animals are not inhabitants of all countries nor have they all the same qualifications for all spheres of life and action. The beast that roams over ice and snow could not endure the cold of the polar clime without thick, warm covering, but would pine out its shortened life in agony. And so God has given it a protection. Nor could a beast of the equator wear the heavy mantle of the polar one. And so God has given it a different. If the animal that feeds in the field should eat *every* green herb that meets its eye and seems pleasant enough for food, pain and death would be the issue. And so God has given it an instinct of discernment. If the swallow had not its strong wing and hundred air tubes, it must be compelled to endure the cold and pinchings of winter, and quit a hated life. And so God has given it the strong wing and cylindric bone and feather. If the tiny inkfish had not its little bag of ink and the power of discharging its contents in the face of its enemy, it would be seized and devoured without mercy. And so God has given it this means of escape. Even in these less important works of creation "God is love."

But it is specially in reference to *man*, the last and greatest of God's works, to man even in his alienation and rebellion—that we perceive the full illustration of this truth. All nature is made subservient to him, both for his pleasure and his profit. For *him* the bud bursts, the flower blooms, the fruit ripens. For *him* the Spring blushes, the Summer glows, the Autumn mellows, the Winter freezes. For *him* the sun rains down his glory and sends his invigorating heat through the infinite atoms of dead matter that it may yield and bear and bless. For *him* the moon and heavenly orbs radiate their silver light in the hours of darkness that the traveller may not miss his way nor the seaman err from his course. The clouds gather themselves for *his* service and empty out their refreshing treasures for his support. Earth breaks forth on all sides with plenty, and fills his storehouses with abundance and his heart with joy. Fountains bubble up unbidden and send out for him their pure sparkling waters. The very lightning of heaven is made his obedient servant. The sea presents him with its millions of living inhabitants, spreads out its broad bosom to bear him whither he will, and from its recesses below he draws the costly pearl and the still more precious medicine. The sunken treasures of earth are put into his hand. The gold and the silver are stored for him in Nature's safe guarded by solid rock and theft-proof walls. The beast of the field and the plant on the hill-side are given to feed and clothe him *The fowls of heaven give their feathers for his comfort and their flesh for his food. Every herb that springs, every flower that blooms, every breeze that blows, every stream that runs, every hill that towers, every star that* shines, *all* are his. God has given them *all*. "The Lord is good to all; and his tender mercies are over all his works." God is *love*.

But some one will say, "How can such an assertion be true, when there is so much sorrow and suffering and sin all around? How can God be love when *all* his creatures are not happy?" Such an objector does not rightly consider the matter. If there are suffering and sorrow, it is not the fault of God. It is the work of man himself. But could not He who is Almighty prevent the existence of evil, or have annihilated it when it first came into being? With the origin of sin we have nothing to do. The explication of that problem is not given to man, at least not in his present undeveloped condition. Doubtless we could not understand it, even if it were unfolded, and doubtless also the understanding of it is not necessary for our present happiness. But the day will declare it. As soon as our minds, disburdened from their load of clay and expanded by the congenial element and influence of the spirit-world, have become able to grasp the subject, even this mystery will vanish before us. Why a holy and perfectly upright being should fall or be allowed to ruin both himself and the thousands of millions that call him father—why those bright and exalted creatures, that of old sparkled before the throne should come or be permitted to come to destruction, is a difficult, an insoluble question; but yet not a whit more so than this, namely, why God offers pardon to a rebel race and they will not accept it. It would have been inconsistent with the moral government of God if he had in any way coerced or restrained the will of a perfect man. And yet when Adam did sin, he was not treated with severity but with the utmost clemency. He might justly have been cut off the very hour of his disobedience, yet God indulged him with a life of nearly 1,000 years, and what was better than that, gave him a promise of restoration and a hope of one day inhabiting a better Eden than that from which he was driven. Thus the very first dealings of God with man, after as well as before his guilt, were dealings of love.

But as things stand, how can God be love? The windows of heaven open and a world's population are deluged and drowned. Rich and splendid cities, with all their inhabitants, are dipped in scorching lava and buried for ever beneath a sea. A beloved people, once dear to God as the apple of the eye, are scattered abroad as chaff in the gale and have few to pity them. A youthful bride is snatched away from her beloved in the midst of her long-looked-for joys. The mother is torn from her little family just when they most need her tender care. The father is hurried off from both wife and children just when they most require his manly strength put forth for their sustenance and protection. The young man just rising into usefulness is hewn down as a tender sapling and leaves a blank that none can fill. Why such apparent harshness, such riddles of providence, which, if they admit of any interpretation, must shew much that is unfeeling and cruel? The strong are daily crushing and preying upon the weak, and there is none to succour. Violence and oppression are in high places.

* Faith is numbered among the fruits of the Spirit (Gal. v.); and when Peter gave expression to his faith (Matt. xvi.) our Lord ascribed it not to Peter himself but to his heavenly Father. But our enquiry relates not to whether faith is a gift of heaven, but as to the manner in which it is made to exist in the heart. 'Flesh and blood hath not revealed it unto thee, but my Father who is in heaven;' revealed what? why the fact that Jesus was the Christ, the Son of the living God. Peter saw the glory of God shining in the face of Jesus Christ; and his seeing was faith. This light hath shined into our hearts, says Paul.

Tyranny beats down and bruises the helpless and unoffending, and there is none to withstand. And when you look away beyond the curtain that parts the present and the future, the visible and the invisible, what a scene! Millions upon millions tossing in despair, hopeless, helpless, given over for ever! If God is Almighty and all-good, why does he not shiver those chains that bind in blackness immortal spirits? Why has he not prevented their ever being bound?

These seem weighty objections to the assertion "God is love." But let us ask, are suffering and the infliction of pain inconsistent with love? Does not the mother again and again chastise her child and cause it acute suffering while the tear of deepest tenderness trembles in her eye? Nay, should she *neglect* to cause it punitive suffering, the sincerity of her love would be more than doubtful. So is it in the government of God. From his very nature he *must* punish as well as allow pain. If love were the only attribute of Deity, and it of the same character as man's love, then there might be some grounds for expecting a different state of things. But who would desire happiness on such terms? A being with only this attribute would be no God at all. Strip him of justice, and you strip him of an essential of deity. If every man, acting as he acts, enjoyed perfect happiness, what a sacrifice of justice! Men are constantly offending against every right and holy law, giving full swing to every unhallowed and devilish lust of their corrupt hearts and defying their lawful sovereign to his face. Hence the very best way to foster and develop such outlawry would be to make them happy in their crimes. If our Queen would pardon every thief and assassin and rebel, and make them as happy as the fullness of her royal bounty could afford, theft and murder and high treason would soon set all law at defiance and destroy happiness altogether. This would be very partial love indeed, utterly overlooking the whole corporate body of the innocent victims. Punishment and its consequent pain are often proofs rather of love than of cruelty, and the seeming harshness of God's dealings with *some* may serve to illustrate his mercy and goodness to *all*, may evince it true what our Lord affirms, that God is kind unto the unthankful and to the evil. Of one thing we may rest satisfied, God never inflicts more evil than is absolutely necessary. And that individuals, or even whole societies of men should sometimes meet with afflictions, may surely be expedient and needful on several accounts,—for the vindication and support of goodness, for the encouragement of the good and the amendment of the bad, for preventing the contagion and checking the progress of iniquity, for impressing on all the fear of God and a belief in his providence. For these and many other purposes, to bring upon men things that are repugnant to their feelings and painful to both mind and body, may be strictly requisite. Nor does the working out of such a scheme of government in any wise prejudice the truth of divine goodness, but rather confirms and advances it. It would be cruelty rather than pity to deal otherwise. In fine, we are to consider that whatever mischiefs befal us, God does not so much bring them on us as that we pull them on ourselves. They are, as an old writer calls them, "evil sprouts of our free choice." They are the certain results of the carrying out of our own will, the natural fruits of our own actions. In the case of those who suffered and perished by the Deluge, it was not until the measure of their iniquity was full that God destroyed them. They had committed the most enormous offences and had long persevered in their wickedness (for it was not in a few years that "the earth became filled with violence" and corruption, and rendered in every way unfit for persons of innocence and integrity), and yet God gave them no less than 120 years for repentance, exhorting them all the while by visible preparations for meeting the coming disaster, as well as by the fervent entreaties of his servant Noah. The inhabitants of the cities of the plain met the most terrible death, but it was not until their diabolical wickedness had made them more like fiends than men. God might most righteously have cut them off years before their destruction came, but his mercy spared until to spare was no longer mercy.

The fact is, every man has infinitely more happiness than he deserves, and physical evil is never permitted by God as an *end*, always as a *means*. Besides, there is actually much more happiness in the world than appears on the surface, and much more than there is of misery. To which consideration it must be added, that the present state of things is only preparatory, for the end is not yet come. In viewing God's plan of government we must not isolate individual cases, nor separate even them from the future. What though we cannot comprehend all the manifold wisdom of God, nor see the end as he does? We know that from his nature and independent perfections as Ruler and as Judge of the world, he must do all things well, and that "all things work together for good to them that love him."

If, however, we were altogether without demonstrable proof of the justness of the apostle's assertion, and even if we could see far less happiness in the world than we do, while this fact remains on record and finds a response in any heart, that "God *so* loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life," there is no lack of evidence. What! God give his own Son to suffer and bleed for his rebel enemies, that they might not perish but have everlasting life! How incomprehensible a statement! How mighty a proof that God is not what many suppose him, an implacable and vengeful Being, but is love itself! Had man been the friend of God, and though unable, yet striving to serve him, then we could understand something about so great a sacrifice for his happiness. But as it is, we are lost in wonder and amazement. By this exhibition of unmerited benevolence God's character is stereotyped for ever as that of incomprehensible, unlimited love, no matter what confusion and apparent cruelty we may see around us. When his nature would allow, nay, constrain him thus to bless the world, why should we not unhesitatingly believe that he gives now and will hereafter give all things necessary or useful for our welfare? If he has not withheld the greater, it is not reasonable to suppose that he will withhold the less. By this amazing method of reconciling man to himself God has given him the means of rising to a position infinitely higher and nobler than he could have attained if he had kept his first estate. He may now become one with him who is one with God, and thus equal, perhaps outstrip in honour and glory the brightest seraph that bows in the Temple of Light.

Yes, "God is love." It must be so, else he would never bear with sinners as he does. Think of the ingratitude of men all the world over, ever enjoying and ever abusing the goodness of God and making it the very instrument of sinning against him. Think of the abounding, aggravated iniquity under which the earth groans. Think of idolatry, profanity, covetousness, licentiousness, unthankfulness, and unbelief manifested everywhere. And add to all this the purity of that omniscient eye that looks down upon all. If *we* had the disposal of those who thus conduct themselves, we would hurl them to destruction. But God bears with them, for his thoughts are not our thoughts, nor his ways our ways. How shall we explain such longsuffering and forbearance? On no other principle than this,—"God is love."

Yes, "God is love." It must be so, else he would not pardon as he does,—no matter how vile the sinner, no matter how long-standing or how aggravated his sins, his cry for forgiveness is never in vain. God pardons fully, freely, and for ever; and the Being who thus pardons must be a Being whose name is Love. A stiff-necked and rebellious people, trampling on every mercy and refusing obedience, are forgiven and pitied and blest. A man, raised from handling the shepherd's staff to sway a nation's sceptre, when guilty of abduction and ruthless murder, is freely pardoned and restored to divine favour, as though he had never sinned. A persecutor of God's own people and merciless destroyer of family peace and personal comfort is made "a chosen vessel" and an heir of eternal glory. An unfaithful and oath-breaking follower of the meek and lowly One is treated with pity and forgiveness. Thousands who for years wallowed in moral filth and delighted in violating the most holy and righteous laws of heaven, are this day beaming in the glory of the Upper Sanctuary. How shall we explain all this? Clearly in no other principle than this,—"God is love."

Yes, God is love. Let the glorified above tell it. Let the justified below tell it. Let the ungrateful and the conscience-seared, who are still alive, tell it. Let the tears of Gethsemane and the agonies of Calvary tell it. Let heaven and earth and all that live and move tell it, tell forth this delightful, blessed truth—"God is love."

Gujarat. R. A.

THE AMENS OF CHRIST.—XXXIX.

Verily I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord. Luke xiii. 35.

Thus the Lord apostrophizes Jerusalem while yet at a distance. Afterwards he goes up to Jerusalem and multitudes come forth to meet him, shouting these very words, Blessed is he that cometh in the name of the Lord. Was that the fulfilment of the prophecy couched in these words (quoted from Psalm, 118)? No. For after those hosannas had died out, Christ quietly repeated the same declaration: Ye shall not see me until ye shall say, Blessed is he that cometh in the name of the Lord. If a mere literal fulfilment had been all that was wanted, that was afforded; but the prophecy demanded more than a literal fulfilment. The passage in Luke, the subject of our remarks, evidently

points to something beyond what occurred at the beginning of the Passover week; for Jesus said just before, It cannot be that a prophet perish out of Jerusalem; Behold, your house is left unto you desolate. He has distinctly in view his rejection by the people of Jerusalem, and their subsequent national desolation.

The original passage (Psalm. 118.) is in immediate connection with another prophecy repeatedly quoted by Christ: The stone which the builders refused is become the head of the corner. Whom with wicked hands they crucified, him God raised from the death to his own right hand, giving him a name above every name.

Christ came in the name of the Lord, the legate of the most High God, laden with such wealth of blessing as God saw needed; and the Father bore testimony from heaven, This is my beloved Son in whom I am well pleased; hear ye him. Mighty signs and wonders, works of purest beneficence, words of grace and truth, a life of unimpeachable holiness, declared that he came in the name of the Lord. But he brought not to men the particular blessing on which they had set their hearts, and they disdained his proffered help. They were politically depressed; they were in subjection to a Gentile power; in the comity of nations they were far from having an exalted place. They who had plumed themselves on being the chosen people of God, favored and distinguished above all nations, and who looked that all the tribes and families of earth should be compelled to see their glory and supremacy and sue to them for light and power, found it inexpressibly galling to be made thus of no account and be domineered by idolaters. Their circumstances declared with sufficient emphasis the sort of Saviour that they needed, one that should first of all give them their own proper national independence, and restore them to the unimpaired enjoyment of their privileges as God's peculiar people, with dignity and power and renown such as no other nation had ever dreamed of; after that, spiritual blessings as many as he would. And had not their own prophetical books taught them to look for this national splendor and glory? Surely their expectations were not like the delusive dreams of the unchosen nations. Was it likely, was it conceivable that God would send to them at such a time a Saviour meek and lowly, pacific, long-suffering, a mere teacher of righteousness, exerting his powers not in paralyzing the Roman Governor and his minions, but in cleansing a few miserable lepers, opening the eyes of blind beggars, healing demoniacs, assuring his disciples at the same time that they should be hated of all men and persecuted to death?

No; God's choice was not their choice. This was not the Deliverer on whose head they were ready to invoke blessings, whom they would greet with gladdest acclamations. Here was not their heart's desire. This was not the Messiah whom they had seen in the prophecies. Not on such a stone as this would they build their temple. They must put him out of the way and wait for another, the man after their own heart, who should make all their enemies his footstool.

Very well, I go to the Father and ye see me no more. Ye shall not see me until God's choice has become yours. Ye wish not to see me and ye shall not see me. Enemies will come and make this place desolate; unparallelled horrors shall meet in this devoted city; it shall be given to famine, fire and sword; ye shall be carried captive into all nations; centuries shall become millenniums, still Jerusalem shall remain a desolation in the hands of your enemies, and you shall be dispersed over all the earth and have in many lands a sore struggle for existence. But the Messiah whom you pant for shall never come; the Deliverer you dream of shall never arise. When you shall turn with a broken and a contrite heart to God, then shall you see that the crucified and risen Jesus is the Messiah, and that he is not thirsting for vengeance upon you, but for the opportunity of giving you imperishable blessings.

Yet we must not overlook the glorious fact that thousands and myriads have said from the heart, Blessed is he that cometh in the name of the Lord. Even in Jerusalem thousands had their spiritual sight purified by the Holy Ghost, on the day of Pentecost and afterwards, so as to see the glory of God shining in the face of Jesus Christ. A goodly company gathered from every nation, tribe and tongue are before the throne of God and the Lamb.

How is it with thee, reader? Hast thou yet said, Blessed is he that cometh in the name of the Lord? Hast thou learned to see in him that which thy soul requires? To value his promises? to receive his testimonies and precepts? to delight in his guidance? to find your friends among his people? to put on the armour of his soldiers? to strive for the amaranthine crown which he will give? Woe unto those who insist upon having a Christ according to their own notion. They shall find many to help them in these days; many Christ-makers are risen up saying, Lo here, and lo there. But blessed is he that cometh in the name of the Lord and in him is our only blessedness.

What is Truth?

In the image of God created he him. (Gen. I. 27.) Man was endowed with attributes corresponding to the attributes of God in such a sense that the character and glory of God might be manifested through man, that there might be a revelation of God in man, and that there might be fellowship between God and man. He was endowed with intelligence, wisdom, reason, memory, foresight, inclinations and the power of controlling them, benevolence, and the liberty of choice. The glory of God is in his freedom; he is freely good and wise and faithful; all that he does and wills is of his own sovereign choice. This glory of his nature he imparted to man; that man might love and obey him not coercively, mechanically, fatedly, but of ever recurring choice. God would not reign over slaves, but over freemen. In this faculty of choice are bound up the possibility of everlasting blessedness and the possibility of everlasting woe. In the bestowal of the precious gift let these possibilities be fully shown; then may it not be reasonably expected that man will employ his freedom in choosing what he knows to be the will of the Creator, which is nothing less than the path of life, its opposite being death? In the infancy of man's being, his limited experience could indeed tell him little of what was meant by these possibilities; of woe he knew nothing; and even the motives connected with the promise of happiness would be imperfectly comprehended without some knowledge of suffering. But he knew God and knew that God was his Creator and Lawgiver, his Master and Friend. He had all that was necessary to freedom of action, all that was necessary to withhold him from the abuse of his liberty.

And God saw everything that he had made and behold it was very good. (Gen. I. 13). Men find much that is mysterious and bewildering in the actual constitution of things, and are ready to doubt if all be good. In one respect the world that God looked upon at the beginning and that which men now behold, are very different. Sin had not then entered to devastate and disorganize. But there was, as we have seen, the bare possibility of sin; this, in the estimation of some of our wisemen, was not very good. But the wise and holy and just and beneficent Creator is more competent to speak of this than the sinner is. His work is perfect. Creation, as left by him, was faultless. If any thing is now amiss, it must be owing to the violation of God's law. But what of the carnivorous animals? The earth and the water are full of creatures, the very law of whose being is to prey on other creatures; life, every where, seems to involve the sacrifice of life. Is not death an evil? Is not pain an evil? Is not fear an evil? God saw all that he had made and it was good. He gave to each of his creatures, in creating it, the full benefit of his perfections, that it might be perfectly fitted to the place it was to occupy and thoroughly furnished for the struggle of life. For every thing inimical to it some compensatory weapon, offensive or defensive, was given to it. But why a struggle at all? Because the highest development of its powers and the largest enjoyment, on the whole, were thus given. We do not find that the pain, even of a deadly wound, takes away the desire of life: this shows that life under any circumstances is a boon to the inferior creation. All was very good, proving, even at the very threshold of the world's history that the perfections of God were gloriously revealed. The morning stars sang together and all the sons of God shouted for joy. Yet things were only germinant then; and what the given creation would have blossomed into had man, the viceroy of God, not rebelled, no one can tell.

For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it (Ex. xx 11). Here at the very outset, before the fall, (see Gen. ii. 3) we have a striking instance of the benignity and condescension, almost we might say the comradeship of God. Like a kind parent it pleased Him to become himself the exemplar and pattern of man. The work of creating and the days given to it were really just as sacred as the interval that followed. Nor with God is there labor or need of rest; with him ceaseless activity and unbroken repose ever co-exist. But he condescended to be himself an example to man, and thus to give a most singular sacredness to the obligation of the Sabbath. The Sabbath was given to unfallen man, because to unfallen man was given the obligation to work. The work given him was such as was suited to draw out his powers and develope them in a high degree; more and more it would have demanded thought, study, contrivance; in it all he would have found the presence and help of his heavenly Father; but the highest culture and the highest happiness demanded a constantly interposed season of rest in which the privilege of undisturbed contemplation might be enjoyed; a time of pure and restful and blissful communion with God. If this was needed by man unfallen how unspeakably more by fallen man. The Sabbath was made for man, not for the Jew. It has been one of the grand anchors of Religion, without which Religion would have spread her wings and taken flight from this globe.

Correspondence.

To the Editor of the Bombay Guardian.

Dear Mr. Editor,—Your correspondent R. V. Moduk has opened a very wide question, which I earnestly hope will be thoroughly ventilated. It is a question which has much perplexed me. Had I acted in accordance to my own wish, I might this day have been in possession of upwards of a hundred converts, but in deference to the principles of the C. M. S. published in one of their Records, and quoted by the Lord Bishop of Madras for my information and guidance, I had to restrict my proceedings in baptizing those who had more wives than one. As far as I am concerned this Gordian knot was cut by the Rev. A. H. Frost, M. A. Missionary of the C. M. S. who visited this station in January last. Jairam, a convert at Budnapur had two wives, and when baptized by the Revd. A. Davidson, had to separate from one, who is a cripple; but since January he has been united to both his wives. Another case—a man having two wives requested baptism. I hesitated to baptize him but at the consent of the

Revd. A. H. Frost, I admitted him into the visible Church of Christ. Brother Sheshadri is averse to such proceedings, and I, being in his neighbourhood, always sympathize with him and he does with me. We endeavour to work in unity. The late Bishop of Natal, I believe, encountered the same difficulty, and upon referring the case to the Bishop of Norwich and the Archbishop of Dublin, received the sanction of these dignitaries that those having more wives than one should not desert them when baptized. According to the Hindoo law polygamy is an Institution which can never become null and void by the parties embracing Christianity. In fact by separating the extra wives, you cause them to go astray. They are helpless and as a matter of consequence, when separated from their baptized husbands, they become a burden to the Church. I am of opinion that a heathen having more wives than *one*, and anxious to become a *Christian* if all his wives wish to follow him, they should not be cruelly separated. You have no warrant for this in Holy Scripture.

P. S.—The case of a Xn. is different.

Your's faithfully,

JAMES WILSON.

Aurangabad, 26th, July 1869.

DEAR MR. EDITOR,—The *Friend of India* of the 8th instant, has the following paragraphs under the head "Bombay:"

"If Mr. Shantaram Narayan's opinion as to the illegality of Hindoo excommunication be correct, it raises the question whether the use of formulas of excommunication by those branches of the Christian Church which claim to wield apostolic power, does not expose the priest to an action under the Penal Code. We do not suppose a jury of sensible men could be found who would consider the reputation of a plaintiff damaged by excommunication in itself, but the knowledge that such excommunication is illegal will make Roman Catholics consider before allowing themselves to be formally excommunicated. Lately the issue was before the Court of Cuttack, 'Has a Roman Catholic priest the power to expel from Chapel a member of his congregation?' and a plaint of damages was laid by a woman who had been so expelled. We have not yet heard how this case terminated, but the mere raising the issue shows how the plenary powers of the Roman Church clash with the provisions of the Penal Code."

The question at issue appears to me to be of the greatest importance, not only for Churches claiming to wield apostolic power, but for any Church desirous to obey the apostolic injunction, "Put away from among yourselves that wicked person," or as it would perhaps be better translated "him who is wicked" *(ton ponneron)* In the same chapter St. Paul blames the Corinthians, for not having put away or excommunicated that person on their own account, and only because they were remiss in exercising discipline, the apostle steps in and excludes the sinner; but that even not without the co-operation of the congregation (*sunechthenon umön*, v. 4) 1 Cor. v. The same command to exclude sinners from the congregation may be found in Matt. xviii, 17. ii. Thess. iii, 14, in which place "note that man" seems to imply a public proceeding. If really the Penal Code should admit of prosecution for excommunication it might prove that "the provisions of the Penal Code clash" with the injunctions of the Gospel. I have no sympathy at all either with the Brahmins excommunicating the transgressors of Brahminical rule, or with the "Priest" or Pope excommunicating very frequently just those who love the Lord Jesus. In the Church, I have the pleasure of being a member of, the power of excommunicating is exercised not by apostolic authorities but by the presbytery composed of Lay and Clerical members, of Europeans and Natives. You, Mr. Editor, being always an advocate of independent Churches, freed from the trammels of State intervention, will perhaps be so kind as to take up the question and inform us, how matters really stand in this regard. What would become of our Churches if we could not exercise church discipline for fear of the Penal Code? Where would be the much praised gain of the disestablishment of the Irish Church and of the Anglican Church, if only the benefits of State support were withdrawn, but the authority of the worldly power would prevail within the precincts of the church, nearly as much as before, and would interfere in the most internal questions of the Church?

It appears to me that Government has simply nothing to say concerning the internal matters of any religious body. If they legislate on Marriage, as partaking of the civil character as well as of the religious, they have certainly gone already to the very limits of their rights, and one might think they have even overstepped them in laying a yoke upon the neck of the disciples, taking their reasons from religious persuasions, which are not shared by several Christian Churches in the country. But how can they command any religious body to consider as member any one person, who lives contrary to the rules of this society? If these rules are bad, or disliked by the individual, why does he wish to stay in that body? In the case of the Hindoos in Bombay, it cannot be understood, why the Hindoo community should not be entitled to exclude from their religious society those who act contrary to the principles now ruling their religious body. And indeed it is a very poor heroism of those reformers, at first to act according to their conviction (and how happy are we, they for once did act so) contrary to their caste-rules, and then to apply to Government for help to keep them in their caste nevertheless. Would it not have been more manful in them to fight out the war with moral weapons? And if the bigoted Hindoos really will not unite with them, why can they not stand apart and unite with those who are of one mind with them? At all events it is difficult to see how a "neutral" Government can have the right to meddle with the internal concerns of a religious body, as long as no violence is committed or no property is taken away.

Could you kindly inform us about the prospects in this direction, and, as much as lies in you, help to fight for the interests of religious independence?

Yours truly,

A MEMBER OF A PRESBYTERY.

M. 21st July 1869.

[We hope shortly to notice the points here referred to.—ED. *B. G.*]

Epitome of News.

SATURDAY,—JULY 31, 1869.

—The *Indian Daily News*:—"One million four hundred thousand acres were irrigated last year in the N. W. Provinces by the Ganges, Eastern, Jumna, and Rohilcund Canals. As Sir W. Muir observes, it would be hardly possible to over-estimate the blessings conferred upon the provinces by this fact, more especially as the greater part of the area would otherwise have failed to produce any harvest."

—A correspondent of the *Times of India* compares the routes *viâ* Marseilles and *viâ* Brindisi as regards cost. By the latter it cost him £80.13. to Paris; by the former it would have cost him £88.10.

—The *Rash Goftar* says the demon of speculation is again raising its head among us. Better the ghost of Hamlet (in whose eyes was no speculation) than this demon:

"The speculation of the present day is confined to the shares of land reclamation companies, chiefly the Colaba Land Company, the Mazagon Land and Reclamation Company, 'sinful Frere,' and 'ruinous Back Bay.'"

— *St. Paul's Magazine*: "Notwithstanding the dangers and difficulties of the attempt, and the circumstance that no material gains can reward the explorer, it seems not unlikely that before many months are passed the North Pole will have been reached. Last year two bold attempts were made, one by the Swedes, as already mentioned, the other by German men of science. In each case the result was so far successful as to give good promise for future attempts. This year both these nations will renew their attack upon the interesting problem. The German expedition will consist of two vessels, the *Germania* and the *Greenland*. The former is a screw-steamer of 125 tons, and well adapted to encounter the buffets of the ice-masses which are borne upon the arctic seas. The other is a sailing yacht of 80 tons, and is intended to act as a transport-ship by means of which communication may be kept up with Europe The *Germania* will probably winter in high northern latitudes; and we should not be much surprised if before her return she should have been carried to the very pole. Nor can the prospects of the Swedish expedition be considered less promising, when we remember that last year, though hampered by the lateness of the season and other difficulties, they succeeded in approaching the pole within a distance only a few miles greater than that which separated Parry from the Pole in 1829."

—The directors of the Bank of Bengal declin withdrawing their agency from Bombay.

—From Notes of a Visit to Somnath, Girnar, &c. in the *Bombay Gazette*: "At Kudwar, Pattan-Somnath or Prabhas Pattan is in sight and at no great distance,—a place full of interest to the antiquarian. It is a walled town of considerable size, famous in the annals of Hindu history on account of its temple containing one of the *dwadashjoti lingams* or twelve symbols of Mahadeva which were said to have fallen, like the Ephesian Diana, from Heaven. It is one of the *ratnani* or inestimable jewels, for which Surashtra is celebrated in the Puranas,—the other four being the River Gumti, beautiful women, good horses, and lastly Dwaraka. The fame of the great temple of Someshwara fired the fanatic zeal of Mahmud of Ghazni, who led an army of thirty thousand men lightly equipped against it in 1025 A.D., and reduced the fort after an obstinate resistance on the part of the Hindu chiefs who had leagued to defend their shrine. 'Fifty-thousand infidels and more,' says the *Rozat-us-safa*, 'were slain round this temple which was of vast dimensions.' But at length, Mahmud prevailed, destroyed the sacred lingam by a fire lighted round it to break the hardness of the stone, plundered the temple of its immense wealth, and carried off its gates to Ghazni—to appear again in history after a lapse of more than eight centuries,—when gates were brought from Kabul as trophies—believed by some to be those of Somnath. The temple, it is said, was supported by fifty-six pillars, ornamented with rubies, emeralds, and other precious stones; and each of these pillars bore the name of a different king of India as its embellisher. Whether Mahmud destroyed the temple also, we do not know, but it is pretty certain that not a vestige of it now remains, unless it be in the capitals and columns strewn all about and built into the walls of the present temple, of the town, and its houses. It was too profitable to the Brahmans, however, not to be soon restored by the Hindu princes under their influence. Among these its greatest benefactors were probably the Solanki princes of Anahillpattan, and accordingly there is evidence of its having been restored by Bhima Deva I. We find Siddha Raja visiting it about a century after its desecration by Mahmud, and again in A. D. 1168, the great Kumara Pala in search of a way to manifest his piety is advised, by the wily Jaina Acharya, Hemachandra, to restore the temple of Someshawara. And with this is connected a tale that is perhaps worth repeating:—In two years the restoration was completed,—the temple 'once more resembled Meru,' and the Brahmans, jealous of the influence of the Acharya over the king, tried to entrap him, proposing to Kumara Pala that he should accompany the royal retinue to the dedication. When the proposal was made the Jaina at once replied, 'What need of pressing the hungry to eat! pilgrimage is the life of the ascetic; what need is there of an order from the king!' He then started on foot to visit the holy places of his own creed, and met Kumara Pala at Somnath. At the inauguration of the new temple, the Jaina astonished the spectators by his devotions to Siva. At the threshold of the temple he exclaimed, 'In the splendour of this shrine, Mahadeva, who dwells in Kailas, is surely present.' Then entering and going through the prescribed gesticulations before the *linga* he said, 'Thou existest, whatever be thy place, whatever be thy time, whatever be thy name, of whatsoever nature thou art. Thou art he in whom is no guilty act, no guiltiness consequent upon the act,—one only god. Praise be to thee! He who has destroyed the affections, which are the seeds that produce the bud of existence, be he Brahma, be he Vishnu, be he Shiva, to him be praise!' Then falling flat on the ground he worshipped Shiva in the *dandavata*. All this was done with an object, and after the ceremonies were over, Kumara Pala and Hemachandra entered the shrine alone, closing the door behind them. Here, the story says, the Acharya made Someshwara reveal himself to the king and address him thus:—'O king, this monk is an incarnation of all the gods; he is free from deceit; to him it is given to behold the Divinity as a pearl in his hands; he knows the past, present, and future; understand that the path he shall shew you is, without doubt, the road to liberation.' The credulous king was caught, and there and then the Jaina administered to him a vow to abstain from animal food and for-

mented liquor to the end of his life. The temple of Somnath was then left in charge of Vrihaspati Ganda, a Kanauj Brahman; but, perhaps chagrined at the victory of Hemachandra, he reviled the Jaina religion, for which he was deprived of his place, and only restored to it after making the most humble submission to the influential Acharya."

—A certain class of minds are always irritated by hearing of the conversion of a murderer. We fully expected that the notice of the last days of Green would elicit some outcry like that of "Portia" to the Editor of the *Bombay Gazette*: "Do, Sir, use your influence to put a stop to this sickening sentimentality." Capital punishment has been wisely decreed, and one of its aims is that it should be a terror to evil-doers; why then should it as far as possible be robbed of this effect? And is it not a sad want of judgment so to 'improve the occasion' as to suggest to the minds of any, "Let me die the death of the murderer, and let my last end be like his?"

—Great Britain spends 43 per cent of her Revenue on her War forces, 42 on her Debt (which was incurred by wars) and has 15 per cent left for the State.

MONDAY,—August 2.

—On the 27th of June, when 14 inches of rain fell here, the Health Officer says the condition of matters in some parts of the island was as follows:

"Women and children were perched upon benches all night long to keep out of the wet, and maintained their places during the whole day on Sunday, without being able to cook any food. The flooding of the houses was not the mere temporary inconvenience it is described to have been. The water came knee deep into hundreds of houses, remained there for ten or twelve hours and went out again. But it came into houses with soft walls and mud floors, and left a permanent dampness from which the unfortunate inhabitants are, it is only too probable, yet suffering."

—*Mitrodaya*: "The conversion of Dr. Atmaram Sadasiv Jaykar into a Christian has created a little agitation in the orthodox circles of the Hindu community. There cannot be any doubt that this educated young man has embraced this new creed from a moral conviction of its truth; and we think a liberal spirit of toleration has no reason whatsoever to be offended or displeased at the step he has taken. But unfortunately for the Hindu community there are very few persons who could realize to their mind to the full extent the advantages and necessity of a freedom of conscience; and thus we do not find a few among them who ascribe this result to the late sojourn to England of our friend the doctor. It is true that it will produce some evil influence on the minds of the conservative and ignorant section of the community; but we cannot persuade ourselves by this argument to think that Dr. Atmaram has done anything wrong or even imprudent if he has renounced a religion, which appeared to him rotten and unfounded, and embraced one which showed him an easy and a direct path to salvation. It is but just that every man in a matter of such invaluable importance should act according to his convictions and not play the hypocrite to please his ignorant brethren."

—Dr. Francis Day, in Burmah, "was sitting in a boat collecting fish, which were being thrown in by a man on the bank of the river; one large fish fell upon one of his feet, and the dorsal fin penetrating through the boot broke off in the wound. Dr. Day owed his life perhaps to his great nerve, for deliberately taking off the boot, he cut out the fin (which was jagged, and so could not be extracted on the side at which it had entered) by dragging it through the sole of his foot."

One wonders how he got the boot off.

—*Times of India*: "We are very glad to find that Capt. Hanscom, a much-respected officer engaged in the Bombay and Suez trade, has been honoured by the French Imperial Government with a gold medal of the first-Class for saving life at sea. On the 12th December last, whilst bringing out the S. S *Nera* to India and when off the Scilly Islands, Capt. Hanscom rescued five French seamen who had been wrecked in a French lugger called the *Auguste*. These poor men received every kindness and attention on board the *Nera*, in which they came to Bombay, and the Government of the Emperor by the promptitude of its action, has expressed the high sense it entertains of his humanity."

—*Englishman*: "Pootee Ghazee is a young Eurasian, named Shepherd, son of the late Secretary to the Port Canning Company. He was, it is said, entrusted with the management of the Soonderbun estates of our well-known fellow-townsman, Mr. C. Lazarus. He is the same youth who, a short time ago, challenged the men of the 11th Bengal Cavalry at the presidency, to a trial of skill on horseback with sword and lance. He was signally discomfited, but it was then remarked that he came attended by a large following of Sikhs. His exploit on the Joymungul river seems to have been the last of a series of dacoities the object being in most cases to seize grain. A large quantity of the finer sorts of rice was found at the cutcherry, which to the uninitiated eyes of the Police seems to have presented a semi-fortified appearance. It is also whispered that Pootee Ghazee and his band were well acquainted with the secret of the wrecks in the Soonderbuns, which has of late been bruited about."

(*Continued in the Supplement.*)

TELEGRAPHIC NEWS.

London, July 31st The Abyssinian Committee has been adjourned *sine die*.—A despatch from the Government General of India relative to railways has been published.—In the House of Commons last night, Mr. Baines advocated a railway to Western China through Burmah. Mr. Grant Duff described the project as impracticable.—The name of General N. Farquhar appears in the obituary of the week.

June 3rd.—The Lords of the Treasury have decided to withdraw at the end of this year the postage privileges accorded in 1867 to the officers of the Army in India and the Colonies.—The Bishop of Salisbury is dead.

4th.—The Princess Teck has inaugurated the drinking fountain in Regent's Park erected at the expense of Mr. Cowasjee Jahangeer, C.S.I.—In the House of Commons last night Mr. Grant Duff, replying to Colonel Sykes, said that £270,000 had been granted to the Nawab of the Carnatic to enable him to liquidate his debt.—Replying to a question put by Mr. Armitstead, he said that, in consequence of the receipt of some memorials, he had communicated with the Government of India relative to the question of raising the Calcutta Port Dues.—The Bombay mail of the 13th ultimo was delivered in London to-day.—The Sumatra, with the outward Indian mails, left Suez for Bombay on the 31st ultimo at A.M., (1 day and 8 hours before contract time.)

PASSENGERS SAILED.

Per *Ellora, 3rd*:

For Southampton.—Mr. and Mrs. T. C. Marshan and two children, Captain and Mrs. Warner.

For Marseilles.—Hon'ble Louis Jackson, Mr. J. H. Buchanan, Mr W. S. Whitworth, Mr. W. Smyth, Mr. E. W. Lyall, Miss Nathan Colonel Aitken, Captain Forsyth.

For Suez.—M. T. H. Moore, Mr. J. C. Bushby, Mr. George Buchanan, Mr. H. Jones, Dr. Anderson, Mr. E. Gwyther, Major Macdonald, Mrs. Donaldson, and Mr. Blascheck.

For Aden.—Mr. Pestonjee Dadabhoy, Mr. and Mrs. Hajee Haram and two children, Mr. and Mrs. Ibrahim.

DOMESTIC OCCURRENCES.

MARRIAGE.

BROWN—REYNOLDS—July 20th, at Christ Church, Kotree, by the Rev. G Basil Anderson, Mr. John Brown, engineer, steamer *Assaria*, to Miss Emily Reynolds.

BIRTH.

CLARK.—At Calcutta on 27th, July 1869, the wife of Mr. D. S Clark of a daughter.

DEATHS.

MANSON—July 29th, at Sholapore, Grace Prendergast, the only child of Captain W. Manson, R.E., aged 1 year and 4 months.

ROBINSON—July 29th, at Kamptee, the infant son of Captain Robinson, 1st Regiment M. I., aged 3 months.

LEDGARD—August 2nd, at Sharnpur near Nassick, William George, son of the Rev. G. Ledgard Bombay, aged 1 year 9½ months.

BELL—July 28th, at Chitpully, No 19 Contract G. I. P. Railway, of teething, George, the beloved son of Mr. William Bell, aged 12 months and 6 days.

BLENKINSOP—July 23rd, at Secunderabad, of dysentery, William George Clarke, the beloved son of E. G. Blenkinsop, Lieut. and Adjutant, 4th Regt. M. N. I., aged 7 months and 23 days.

PRESCOTT.—August 4th, at Tanna, Ernest Edward, the beloved child of Mr. and Mrs. Henry Prescott, aged 16 months and 1 day.

Gleanings.

Miss Marsh in "*Shining Light*": "For light to walk by, for strength to work, for patience to wait, for steadfastness to watch, may I dwell consciously and continually with the Lord Jesus! For power to resist the devil and to conquer sin; for grace to deny self and to bear the reproach of Christ; to choose, to refuse, to be active, to be patient, for His sake; for courage to confess Him, and to be instant in season and out of season in winning souls to Him; for wisdom to know when to speak and when to be silent, when to be cheerful and when to be grave; for grace to be meek and lowly in heart, and to 'exhort one another daily, lest any be hardened through the deceitfulness of sin;' to be tender, as the Lord was, to sinners, and to be pure, even as He is pure; and that I may be made to overflow with unwearying, unquenchable love—love to Himself—love to the brethren—and love to all creatures for whom He died; that I may be able to enjoy and feed upon His word, and to find it made life and strength to my soul; and to preserve me from being corrupted from the simplicity which is in Christ, God over all, blessed for ever, so fill me with Thy Holy Spirit, that I may constantly realize my union with thy blessed Son, as one spirit with a living, loving Saviour; and by faith 'see Him who is invisible,' until the day when 'mine eyes shall see the King in His beauty.'"

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the depths of sin. And if now he differs from the vilest and most malignant of them all, and is saved alike from sin and wrath, it was not by any superior wisdom or inherent excellence of his own that his deliverance had been effected, but solely by the distinguishing grace of God, which found no reason in any works of righteousness which we had done, but found its opportunity in our guilt and ruin. Here was an example of kindness and philanthropy to set before us! And it was an example not only illustrious in itself, but brought to bear directly on our hearts since we have been the objects of it; it is "the kindness and philanthropy of God our Saviour." Then the extent of that mercy is most impressive, since it not only came down to us in our degradation, and frankly forgave us all that debt, following forgiveness with measured aid and measured happiness, but carried our deliverance out in an actual regeneration which made us the born children of God, and renewal of the Holy Ghost in no stinted communication, but in an abundant outpouring, through Jesus Christ our Saviour; in order that being justified by His grace, standing in all the completeness of His acceptance, we who were by nature children of wrath, even as others, should be made heirs according to the hope of eternal life—a life which can find its scope and sphere only in the glory which we shall share with Him as heirs, heirs of God, joint-heirs with Christ. The word is faithful, the hope is overshadowed by no doubt or fear. And what a contrast have we here between the guilt and misery in which grace found us, and the justification and blessedness to which grace exalts us.

These are the things which the Apostle wills that Titus should insist upon in his teaching in order that believers should be careful to maintain good works; these are the things which he says "are good and profitable to men"—the truth regarding man's sin and God's grace, in all the heinousness and aggravations of the former as we ourselves were found in it; in all the freeness and exceeding abundance of the latter, as manifested in our present standing and our prospective glory. Beloved friends, no Christian needs to be told that he ought to maintain good works, and Christians in general have little need of instruction as to the good works which they ought to maintain. The least instructed and most careless of them all "knows better than he does." What they need is a constraining motive to set them a-going, and a sustaining influence to keep them a-going, against all the inertia of the natural state, and amidst all the unceasing opposition of the flesh, the world, and the devil, before which we have all found that the best human rules and the most solemn vows and resolutions are weak as water. Here is the divine method: "These things I will that thou affirm constantly, in order that they which have believed in God may be careful to maintain good works."—*The Witness.*

PAIN IN ANIMALS.

(To the Editor Christian News.)

SIR,—You will not, I hope reject a very unambitious attempt "to testify the ways of God to man," albeit somewhat at the expense of the Poet Laureate.

Mr. Tennyson in his "In memoriam" has a passage of much beauty describing "all nature red in tooth and claw," as a great mystery only to be disclosed and reconciled with God's goodness "behind the veil, behind the veil." Now this I hold to be in a great measure scientifically false, as regards the awful suffering supposed to be inflicted. The timorous grass-feeders are no doubt preyed upon by the flesh-eaters in a way that seems horrible, but the former owe their health and the marvellous grace and beauty peculiar to many of them, and the fleetness in which they exult, to the active watchfulness which self-preservation exacts. Deprived of this stimulus, life really would be less joyous than all who have seen the exultantly bounding flight of a herd of alarmed antelope, may safely pronounce it to be, while death by natural decay would necessarily be a painful one. Now whatever may be the seemingly horrible death, of one of these beautiful creatures, for example, seized by the panther, I firmly believe that it is almost a painless one.

I do not suppose that there is living this day a more fearless man than Dr. Livingston, whom may God long preserve to us. His whole life is one, of what in a mere man of the world would be the most reckless daring. In him it is a noble and chivalrous self-devotion springing from service to God, and goodwill to man. But this herioc man, was, as he described in his first book, mauled and torn by a lion, and while receiving severe injury, and in momentary expectation of being torn to pieces, a dreamy languor, no doubt the effect of terror, came over him (I write from memory) and he was quite insensible to pain from his wounds. Surely we may assume that he was experiencing and giving proof of a most merciful provision of nature to obviate or greatly to mitigate pain in behalf of the weaker classes of the *ferœ naturæ* when being preyed upon by the carnivora.

A soldier in the mingled excitement and fear of battle, (for to say that even the bravest men encounter serious danger without fear, however it may be counteracted or subdued, is mere nonsense), is insensible to pain, at the time, from even very severe and dangerous wounds, though more or less, he is conscious of the wound being inflicted. Probably those causing instant death, a common occurrence among the wild animals, are also painless, though of course no one can do more than conjecture on this point. A rabbit opportunely released by digging from the "chancery" into which he is sometimes pushed by the ferret, has a dreamy placidity in his innocent face, and a bodily inertness, though quite unhurt, that have always seemed to me the merciful prelude to a painless death from the beast of prey, and the mouse that seems to be wantonly tortured by the cat, I believe to be much in the same state. Further, I do not believe that the cat in this apparent cruelty is acting in mere wantonness, but rather that it is serving a purpose useful in the economy of its nature, though I cannot well explain it on paper.

I make no attempt to explain away all animal suffering in the brute creation. Man himself is pre-eminently a sufferer, and we require not the exertions, often very ill directed, of the society for the prevention of cruelty to animals, to tell us that he inflicts severe suffering on the creatures he has subdued to his uses. All this is an offshoot from the great inexplicable mystery of the origin of evil. What I solely attempt is to show that much apparent suffering in the wild animal kingdom is mitigated by a wonderfully merciful provision of the Creator, apparently unknown to the Poet, and, I suppose, to the great bulk of his readers, clever as they undoubtedly must be, if they understand him. That the predatory habits of creation are necessary to the balance of life and sustenance is of course a well known fact, but this has little to do with Mr. Tennyson's sympathising horror, which I have tried to show, may be greatly modified on reasonable inference.

If we can thus soften the fate of the graminivorous mammalia, we need be under less concern about the lower and far less sentient types of life, to which I have no doubt the same beneficent law applies.—Yours obediently

ROBERT SHAW, Major-General.

SUBTILITY OF PHARISAISM.

IF we have been truly brought to take the place of the publican before God, and have seen how God's mercy has interposed and met all the sinner's need in Christ, we cannot be always uttering the publican's cry, "God be merciful to me a sinner;" but we must always stand on the same ground before God. The constant tendency of nature is to get away from this, to the ground of the Pharisee who rested on what *he was*. There are many who would disclaim all thoughts of justification before God by their own works or attainments, who are nevertheless looking into themselves for the grounds of their peace, or who are exulting in what they suppose themselves to be. What they call their experience is, in reality, the old boast of the Pharisee. They claim indeed that they relate it all as a testimony to the grace of God, and would be shocked at the thought of attributing salvation to any but Christ. They say, "We give God the glory of all that we hope He has wrought in us, and own Him as the one who has produced it all."

Ah beloved friends! pharisaism is a subtler thing than you may have imagined. It is not a mere gross, ignoraut, insolent pretence of a righteousness which needs no Saviour. You think that, when you give God the glory of the sanctity which you boast, and the attainments which you parade before men, this distinguishes you from the Pharisee whom the Lord delineates. But you must observe that this is precisely what he did. He by no means professed to take to himself the credit of what he was, what he did, and what he did not. On the contrary, he was as orthodox as you are in this particular; for when he took his station in the temple, it was to say, "God, I *thank thee* that I am not as other men are." Is not this what you are doing when you profess to give God glory? And then in all that follows, is there not a starling similarity between the egotism of his address and of your testimony?

There are probably some whom Satan has thoroughly deceived in this matter, and who are satisfied with what they call their experiences; yet even in their case it would seem that their enjoyment of it is rather in telling of it amidst the excitement of admiring and sympathizing assemblies, than in the retirement of their closets, alone with God; for, according to their own acknowledgment, they lose the blessing if they do not seek every opportunity to hear testimony of it. The more prevailing result of teaching men that they ought to be able to take such ground is, that it shuts out all true peace and joy from the soul in which there is a true notion of God. How many are torturing their souls, in the vain attempt to find this very satisfaction in themselves which the Lord rebukes! My brother, is not this the reason which you allege for not enjoying peace with God? You hear some one tell of his victories and attainments, or perhaps you have before you some examples of rare devotedness, and you say, "If I had such an experience! If I were such a one!" And what if you were? What are you wishing and seeking? Is it not, when stripped of all disguises, just that you might then stand before God and say, 'God, I thank Thee that I am not as other men are, or even as this publican!' If you could look upon yourselves with satisfaction, you would be the Pharisee outright, even if, like him, you should say, 'God, I thank thee." Be content to occupy the ground of the publican, though you no longer need to repeat his cry. Beholding God's mercy in its rich provision for all you need in Christ and being justified by faith, still find all your peace and satisfaction, not in what you are, but in what God is, and in what He is to just such as you know yourself to be. Here you will find not only the peace from which you are now shuting yourself out, but the devotedness to God in which self is lost sight of and completely renounced; devotedness not for your own delighted contemplation, but for the glory of Him in whom you will find an all-absorbing object as well as an all-constraining motive.—*The Witness.*

Miscellany.

—Paper in the *Bombay Educational Record*: "And I would add that whatever may be the defects of a purely literary education, which I obviously do not intend to discuss, they cannot be remedied by mathematics alone. Mathematics are so often thought, by those who are ignorant of them, to be the key to all reasoning, and to be the perfection of training, and so often spoken of by proficients in them as mysteries that it is worth the labour of half a life-time to understand, that it is worth while to remember that after all they are only compendious and very limited methods of applying deductive reasoning, assisted by symbols, to questions of which the data are, or are supposed to be, extremely precise. They no more *teach* reasoning in the ordinary sense of the word than travelling by railway fits a man for exploring in Central Africa. And hence, while I set a very high value on arithmetic and geometry in all education, it is not because they supply the place of science in any sense, but on entirely different grounds. They form the language of science, however, and are indispensable to its study."

—The following interesting statements are from the 70th Report of the Church Missionary Society;

"The retrospect of events at *Abeokuta* calls for special thanksgiving. Without the interference of the strong arm of power, without even the presence of the European Missionary, but in response to the voice of prayer, and under the guidance of a Native Minister, the services of the sanctuary have been resumed, and the prospects of the Church have brightened. Events seemed to intimate that the Society must 'stand still;' and it may now be assuredly gathered that thus only was it possible distinctly to 'see the salvation of the Lord.' Soon after the retirement of the Europeans, it became evident that measures devised against the Native Christians could not be carried into effect. In June a Native Minister, who had withdrawn to Lagos at the time of the outbreak, returned to Abeokuta. The Christians had, amid opposition and persecution, steadily attended the

services held by the Native Minister who had remained at the out station of Oshielle. The reigning Bashorun, under whose rule the outbreak had occurred, and the friendly war-chief, from whose hand the Christians had gained protection, concurred in sanctioning the resumption of Christian worship. Another chief encouraged the erection of a church in the Igbore township, the dimensions of which were precisely the same as those of the church destroyed in the adjoining Igbein township; and, as if to record the outbreak while raising the church, the foundation-stone, laid on the 26rd November 1868, contained the inscription that the church was built instead of the one 'lost on the 13th October 1867, when certain heathen idolaters of Abeokuta rose suddenly against Christians with the intention of driving them and their religion from the country.' To the record was added the statement that one Native Minister of the Society laid the foundation-stone, and that another was the Pastor of the Christian congregation. Such was the foundation laid by Native hands. May Abeokutan believers, as 'lively stone's, and as 'a spiritual house,' be builded together for a habitation of God through the Spirit.

"The commencement of the present year has been marked by still more signal tokens of blessing. While the enemies of the Mission rushed recklessly into war, the war-chief, who, although a heathen, defended the Mission Station, remained at home. Defeat and disaster were largely and speedily reaped in the war. Those who were not slain returned humiliated to Abeokuta; and the chief, who in the day of calamity threw his shield over the presecuted Christians, seems likely to be the future ruler of Abeokuta."

"At *Ibadan* the Rev. D. and Mrs. Hinderer, isolated from civilization and surrounded by heathenism, have completed another year of toilsome and anxious labour. The accessions from the ranks of the heathen have not been so numerous as in some previous years, but the well-instructed Native Catechists and Readers have stirred the heathen masses among whom they have declared and taught the Gospel of Christ. Two of these Native Teachers visited an aged and outcast man in what was supposed to be his last illness. During the ninety years of his life he had seen great vicissitudes. He was of the royal family of the Yoruba country, and had in his youth conversed with Mungo Park in the ancient Yoruba capital. Internal wars subjected him to the chain of slavery in three African kingdoms, instead of securing to him the crown of his own country. At length he escaped from slavery in Dahomey, and fled to Ibadan. Received for a time by a relative, he was rejected when death seemed imminent, because of the responsibility of providing a burial in accordance with his royal descent. Thus the Native Evangelists found him a royal outcast in the streets of Ibadan. His strength was restored. His idols were, with a determined mind, cast away. His strong memory and sound sense enabled him, notwithstanding his advanced age, speedily to gain the knowledge required from candidates for baptism. Scripture truth once traced on his memory seemed indelibly engraven on his heart, and on Advent Sunday he, who was destined to be a king, but doomed to be a slave, was enrolled a soldier and servant of Christ in the infant Church of Ibadan."

—*Calcutta Christian Advocate*: "Slowly or quickly the country is beyond all question advancing and becoming every day more able and more worthy to share in its own government. Among the many influences which are affecting this happy result, it is pleasant to find, that the *Hindu Patriot* does not refuse a place to Missionary Colleges. 'If the present system,' he says, speaking of such institutions, 'has not brought many converts to Christianity, it has decidedly exercised a most beneficial influence in the intellectual, moral and spiritual aspiration of the educated Hindu.' But over against this, we have to place an imaginary sketch of the history of Christianity in India by the *Reflector*; in which we are told all the secret motives, mistaken and wicked, which have impelled converts to embrace the faith, and also another profound secret, how utterly miserable the converts are. But, it is added. 'That religion is now in a fair process of closing its accounts with this country.' And still master of the secrets of all hearts the writer continues—'Nor is this sad tale unknown to the Missionaries themselves, whether they openly confess it or no.' The *Bengalee* is equally severe, though with a greater colour of justice. It draws a one-sided picture of modern Missionaries contrasting it with the *other* side of the picture of ancient Apostles, and succeeds, among many very salutary remarks, in inflicting a great deal of censure upon innocent men. Its conclusion also is not hopeful —'Judging from the history of missions in our own country, there seems every reason to believe that the conversion of the heathen world to Christianity through the Missionaries we see around us, is the unlikeliest thing to happen in man's existence.' We have only two remarks to make upon such criticisms: First, that no good purpose can be effected by misrepresentation however clever, but that Missionaries are always grateful for honest rebuke, however severe,—anything in fact which helps them to a better view of their work. Secondly, that Christian Missionaries have no business to consider what is likely or unlikely. Their Master has given them a distinct command, and has not promised any such success immediately to their labour as the conversion of the heathen world, but on the contrary has forewarned them that their faith would be tried to the uttermost by opposition of all kinds and the apparent ill-success of their efforts.

"The *Reflector* has warned us not to look to the Brahmos for comfort; 'Of all sorts of men in the world,' he says, 'the Brahmos are the furthest removed from Christianity, just as brass of all metallic substances is the least likely to be united with gold.' We are thankful for the compliment; but we still very earnestly hope that there is some gold among the Brahmos. We are very unwilling to believe that the thoughtful and pious series of articles, which, for some time back, has been appearing in the *Indian Mirror*, owes all its brightness to brass and is to be deemed a mere sham. It is true that the attempt which the *Mirror* made to rid the progressive Brahmos from the charge of worshipping their leader, has been completely repulsed by their accusers; and the imputation has been only the more firmly fastened upon them by the categorical statement of the facts which the *Mirror's* denial provoked. These facts have been given in all the papers, and it is unnecessary to quote them here. They appear fully to justify the charges of the protesting Missionaries. A new light, however, is cast upon the whole controversy by the letter of Babu Pratap Chandra Mazumdar to the *Hindu Patriot*, in which, according to its title, the 'inner thoughts of the progressive Brahmos' as touching this matter are revealed. No one can be more familiar with the subject than Babu Pratap Chandra; and the evident pain with which he makes the disclosure is proof at once of the amiability of his character and the truth of his communication. 'The fact is,' he says, 'that those who are truly spiritual among the Brahmos, devoutly believe that, sinners as they are, they cannot love and revere and humble themselves before God without loving and reverencing and humbling themselves before man.' Hence it is they say—'None can come to his Father's feet and be saved, unless he first come to the feet of his brothers.' He then gives some examples illustrating the working of this sentiment; and in proof that it is entertained by Kesub Babu himself, he gives the following extract from a letter written by that gentleman to a brother Brahmo, A.N.G., dated March 9th, 1869, 'Where shall this sinner go? With a view to my own welfare, my Father has made me the servant (*das*) of my brethren; if deprived of this servitude, my life will be destroyed. Therefore I say A—of my heart, you all remember me as your servant. If I can serve you, I will attain my salvation. Acknowledge this always. How often have I said that unless I am kept in the service of my brethren, I will not find the bread of my life; unless I acknowledge you as my Master *(Prabhu)* it is useless for me to give (?) brethren and fellow-worshippers of God! once stand before my heart, that calling you my Master (*Prabhu*) I may wash your feet and thus make my life blessed.'

"We propose this solution of the whole difficulty, begging pardon of our friends if we therein mistake. Many of the more devout Brahmos are far better, far truer, than their system; taught, we would fain hope, by the Spirit of God, they are aware of their sinfulness, and, like all of us who are in any wise penitent, they long for peace with God; obeying a very proper impulse they seek a means for which their system has, in fact, left no room, and apply to their brethren for the help of intercessory prayer. In deep contrition they have used, in so doing, such modes of address as must shock all who have not experienced the like penitence, and such as we, Christians, are accustomed to use only towards Him whom we can worship without idolatry. But the use of the word *forgive* and the practical recognition of intercession are the impulses of a true humanity which finds, we believe, its only rest in the prayer, 'God, be propitiated to me a sinner,' offered up in the name of the 'one Mediator between God and men, the Man Christ Jesus, who gave Himself a ranson for all.'"

—*Christian Work*: "On Sunday, June 6, the Constitution just voted by the Constitutent Cortes, Spain's last and *best* Constitution, was publicly promulgated throughout the land. I speak of it as Spain's *best* Constitution, since Article 21 is worded as follows:—

"'The nation engages to support the worship and the ministers of the Catholic religion.

"The public and private exercise of any other form of worship is guaranteed to all foreigners residing in Spain, without any limitations beyond those of morality and law.

"'Should any Spaniards profess another than the Catholic religion, the contents of the preceding paragraph to be equally applicable to them.'

"Thus 'religious liberty' is established by law in Spain, and we heartily thank God for it.

"Mention was made in the preceding letter of an intention to sell Bibles, Testaments, and Gospels, and to distribute tracts at the great annual fair of San Isidro, which is held at the distance of about a mile and a half from Madrid, and is largely attended—probably 300,000 persons were present this year.

"Our good friend L. was, of course the moving spirit in the matter, his experience *in* this special branch of the work being so considerable. The workers met to ask guidance and protection in prayer, and both were abundantly given. It was a daring innovation to '*cry*' the Bible at a fair in Spain; but it was done, and none moved hand or tongue against us. The members of the Provisional Government who attended the fair could *see* for themselves that the *Protestantes* had turned religious liberty into a *fait accompii*, and that the immense crowd fraternised with them. The President of the Cortes, the popular Alkalde of Madrid, was to be seen gazing at the Bible tent, and conning the texts with which it was placarded. Don Nicolas Maria Rivero has seen some strange sights in Spain in his days; but that tent, and what was going on in it, and outside it, doubtless appeared to him the strangest of all.

"The sales at the fair were—22 Bibles, 70 Testaments, and 5,000 Gospels; 16,000 tracts were distributed out of the selection printed here by the Religious Tract Society of London; and of a manifesto in favour of liberty of conscience, and a short tract pointing to Jesus as the true Liberator, printed also here at the expense of the Society of Friends, 40,000 of each: thus in all, close to 100,000 tracts found their way into the hands of the people; and many a village has now very possibly for the first time, the Truth.

"But, to my mind, as interesting is the following fact:—A young military officer, a captain in the army, of prepossessing appearance, and of whom I had a slight acquaintance, called one day to 'ask advice.' He had been ordered by his commanding officer to march in the procession of the Corpus. He there and then confessed that he was a Protestant and that he could not attend a religious festival which was against his principles. 'It is a military duty, and you must attend,' was the reply; to which our Christian brother had grace given him to say—'I cannot.' He called then to consult with us. We could only commit him and the matter to God. He sought an interview with the highest authority, and explained what had occurred. 'You must obey orders,' he was told; to which the reply was again, 'I cannot.' To his surprise, but delight, his firmness appeared to please, and *not* irritate; and he was told, 'Well, we cannot compel you to act against your conscience'—he, therefore, did not march with the procession.

"The Roman Catholic propaganda are publishing tracts on behalf of *their* cause, but the effects of free discussion are already apparent; their tone is very different to what it was some months ago, and of those issued so far, the matter is sound. Thus the Roman Catholic Church is being reformed by the Roman Catholics themselves."

Printed at the "ORIENTAL PRESS."

(*Epitome continued.*)

—*Prabhakar*: "It is doubtful whether the net income to the State from the distilleries and grog-shops covers the enormous outlay entailed by it in protecting life and property from the effects produced by the prevalence of intemperate habits among the people; distilleries and grog-shops are prolific sources of disease, poverty, *crime* and wretchedness, and it is a question which many in India, embued with a penchant for statistics, would do well to take up and solve, as to whether the pecuniary advantages derived by Government from the existing system of monopoly and licensing, are not greatly counterbalanced by the disadvantages attendant on placing within easy reach of the poorest of the poor among the populace the means of stupifying themselves, and rendering them susceptible of every pernicious influence that can be brought to bear upon the bad passions, and the irregular, and immoral desires of humanity."

—*The Neilgherry Excelsior* thinks that one of the signs of the breaking down of native superstitions is to be found in the hostile attitude assumed by the people of South India towards their old favourites, and in some instances their gods, the monkeys. "In Madras the monkey was for a long time considered the sacred creature, and at Trichinopoly, the ovations were offered by the Brahmins to the stock of monkeys kept at the Rock Temple at the Fort. The modern desire of the natives to deport monkeys from their towns and villages, is rather a severe commentary on the anxiety of Europeans to claim origin from the monkey tribe."

—*Friend of India*: "The work of the Church Missionary Society in North India, as recorded in its Forty-ninth Report for 1868, is very satisfactory. The annual returns show an aggregate of 10,269 Native Christians, old and young, of whom 2,029 are enrolled as communicants. The Baptisms in the year were 951, of whom 254 were adults. The amount contributed in the year by the Native congregations aggregated Rs. 6,445, being an increase of upwards of 1,200. The number of scholars in Anglo-Vernacular Schools, is returned at 6,010; and in Vernacular Schools, boys 4,749, and girls 1,403, being a total of 12,162 under instruction. The whole cost of the Mission was £5,623, of which £546 was raised on the spot and Government gave £2,278 as grants-in-aid. The rest came from England. Half a lac of rupees is very little as the cost of such extensive and varied agencies. The management seems to be both economical and efficient. No fewer than eleven of the ordained missionaries are Natives, a most hopeful fact."

"The Santhal Mission of this Society promises to be hardly less successful than the Kol Mission of the Lutherans. So many as 284, chiefly cultivators, were baptised last year. The converts live in 14 scattered villages, dwelling amongst heathen neigbours. Only one case of apostasy is recorded. A young man, some 40 miles from the Mission station, had twice been bitten by a snake, and in his extremity he had recourse to the *ojar*, or medicine man. The other Christians of the village were scandalized, and showed their disapproval in the most decided manner. In all the villages where the Christians live, a prayer-room is kept up by the people themselves, and where their children are sufficiently numerous, a school is maintained."

"A Methodist Bishop Kingsley has begun an episcopal tour round the world. Starting from New York to San Francisco, he holds conferences at Colorado, Denver, Oregon, and California; leaves San Francisco, September 6th, for China; attends conference at Shanghai, goes up to Peking, and visits missionary stations till December; sails for Calcutta, attends a conference at Lucknow, and spends two months in India; goes to Egypt, spends Easter at Jerusalem; visits Bulgaria, Germany, and Scandinavia, attending conferences in these regions; officially visits the Wesleyan conferences of France, England, and Ireland, and returns in a year from next month."

—The *Echo* states that Messrs. Strahan and Co, the publishers of *Good Words*, have placed £5,000 to the credit of Dr. Guthrie, that he may go to the Holy Land, and there write a commentary on the Bible, to be published in penny numbers.

TUESDAY,—August 3.

—*Pioneer*: "On the completion of the Memorial Church at Cawnpore, the Government of India has decided to make over the present Garrison Church to the Church of Scotland for the use of the Presbyterians of the Garrison. All tablets and monuments in the present church will be removed to the new one."

—*China Trade Report*: "The intelligence brought out by the last English Mail, and the further Blue Books relating to China, which have been presented to parliament, have increased the apprehension on the part of foreign residents that the attitude assumed by the British Government will lead to serious disturbances. This has long been predicted by all acquainted with affairs in China, and there can be no doubt that very strong ill-feeling against foreigners exists in many directions, and if not restrained by fear of the retribution, which giving vent to it will bring about, is likely at any time to break out in the form of some active demonstrations of hostility. At Foochow, in particular, there seem to be grounds for serious apprehension. It has come out that the ill-feeling which some months ago was shown by placards threatening to expel all foreigners was quelled only through the timely wisdom of the Viceroy, who, in opposition to the views of the Footai, pointed to the dangerous results certain to be brought about by opposing foreigners. Not long ago, in the same port, a gentleman employed as tea-taster by one of the large houses was spat upon by a man who formerly had treated him most obsequiously. The details of the onset of a mob of some hundreds of Chinamen on a picnic party, among whom was H. B. M. Acting-Consul of Hankow, show increasing ill-feeling in that direction, though fortunately, on account of a timely retreat, it resulted in nothing more serious than that peaceable British citizens had to make a 'bolt' before a Chinese mob; while in Shanghai a mob-attack upon the Che-Hsien (who was only extricated from his perilous position by the intervention of the French police) in order to force him to exact vengeance in the case of a Chinaman who had been killed by a British subject, shows a growing distrust in foreigners, and an increasing tendency on the people to resort to riots, the moment there is any cause for disagreement with Europeans."

—The Pekin College is announced to be a complete failure through the opposition of reactionary Mandarins.

—A German has has been sentenced to 3 years' imprisonment at Ferozepore for the murder of his wife.

—The *Swabian Mercury* contains the following passage from a letter addressed by Mr. A. Lundholm, a Swedish missionary at Tendere, in Barca, to a gentleman in Wurtemberg:—

"We have lost two dear friends by death, Elfblad and Kjellberg, who has been here three years, and was married three months ago. Both these friends were killed during a journey in the Kunama country with an Englishman, Mr. Powell, who had come here with his wife and his little son to hunt elephants between Egypt and Abyssinia. Alfblad and Kjellberg were to accompany the Englishman to Massowa, but he wished to make a tour in the country of Tika between Gasch and the river of Takassie, to the south-west of Kanama. They did not entertain very serious apprehension, as several of the natives knew us here and had long wished us to visit them. But now the Englishman came with his baggage, camels, and mules, and this was too much for their inclination to robbery. The Englishman and his wife and child with Elfblad were some hours in advance; Mr. Mackerer of Suez and Kjellberg followed with the camels and servants. This was on the 17th April. In the morning a number of natives passed them. They afterwards returned, and rushing out of the bush where they had concealed themselves attacked the travellers, pirecing Mackerer, Kjellberg, and one or two of the servants with their lances. We received the sad news on Sunday when we were assembled for prayers. We could cherish few hopes of the others who were in advance, and on the following evening we received the news that all of them, Elfblad, and Powell with his wife and son, had been killed on Sunday morning."

WEDNESDAY,—August 4.

—We believe, says the *Jubbulpore Chronicle*, that the Nerbudda bridge is sufficiently far advanced to admit of a locomotive going over it.

—July 29th, at Jaulna, nearly fifty persons had died of Cholera in the fortnight.

—*Delhi Gazette*: "Extensive preparations are being made for the reception of the Duke of Edinburgh at the coming Durbar in Agra. Tents are being made with solid silver poles, and a set of harness has been ordered, among other things, by a native prince, to be manufactured of pure gold, set with precious stones."

—*Madras Mail*: "The Sircar of Travancore by old prescription had the power of treating as an escheat the property of a Hindoo who died leaving no heirs but such as had become converts to the Christian religion, or, indeed, to any religion other than Hindooism. A proclamation has now been published by the Maharajah in the *Travancore Gazette* declaring that the Sirkar relinquishes all right to property thus left, which will henceforth descend to the natural heirs independently of religious considerations."

—Same: "The Maharajah of Travancore according to a time-honoured custom, has now proposed to perform the ceremony of Thooloparum. This costly ceremony, according to the *Western Star* is performed by His Highness being placed in one scale, with an equal weight of gold in the other. The gold thus obtained is afterwards distributed among the Brahmins according to each one's privilege, and it is only after the performance of this ceremony, that His Highness is supposed to be sanctified. There is another ceremony which consists in His Highness passing through the belly of a cow of gold, this is termed Erniagherpum. This it is proposed to celebrate next year."

—A Minute of the Governor of Madras very highly commends the Dispensary and Hospital at Raneepett, in charge of the Rev. Silas Scudder of the American Mission.

—No Borah is allowed to ride or drive on any of the public roads in Cutch!

—Fall of rain in the Fort, up to Monday last 7½ inches; Byculla 59.

—There was a meeting of Native Christians and others at the house of the Rev. James Taylor, of the S P. G. Society, on Monday evening, to take leave of him and Mrs. Taylor. Addresses expressive of sympathy and presents were made.

—The basis of union agreed upon by the two General Assemblies of the Presbyterian bodies in America, is to be submitted to the Presbyteries and if approved by them, will be adopted in November next.

—Protestant Missions were established in Siam in 1832. There are now 16 missionaries; but the total number of converts does not exceed 50.

THURSDAY,—August 5.

—*Mofussilite*: "Most tribes of Rajpoots have a fancy for destroying female children; and as the crime is committed with very great secrecy, it is at present very difficult of detection. We would suggest the formation of a Female Police, the members of the service being *daies* or native midwives. These women are generally widows, and their services are indispensible both before and after a confinement. They have access to native females of all classes and through them, and the village sweeper women, the proper authorities could be kept perfectly well informed of the number of women pregnant and of the number of births. Burial within the precincts of the *zenna* should be summarily interdicted, and a reward of not less than fifty rupees should be offered for information respecting the death of a female infant taking place either suddenly or under suspicious circumstances."

The *Mofussilite* further proposes that an acre of waste land should be given in *jageer* for every female infant.

—*Bombay Gazette*: "We learn from a private source that a violent attack of a most unseemly and unwarranted kind has been made upon the Rev. Mr. Gillespie, of the Presbyterian Mission, Rajkote, Kattywar, by the friends of a Brahman, who had gone to reside with the missionary, and avowed himself a Christian. The Brahman, it appears, stood out boldly for some time, but at length gave way under the threats of his quondam associates, who then assaulted the missionary. They immediately fled; but there is some hope that as the police authorities are in pursuit of them they will be brought to justice."

—The same; Notes of a Visit to Somnath, Girnar, &c., "About half a mile to the westward of the town, at the entrance of the dell or valley leading in between two of the hills that girdle the mighty and sacred Girnar, is *the* antiquity of Junagadh—the rock inscribed with the edicts of Ashoka and Rudra Dama. This remarkable lapidary monument of antiquity seems to have been first described by Colonel Tod, who saw it in 1822, and remarked the similarity of the characters upon it to those of the Delhi Lat and the Buddhist caves; but his 'Travels' were not published till 1839, and it was the Rev. Dr. Wilson who first

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obtained a transcript of it, a copy of which was forwarded to Mr. James Prinsep, of Calcutta, early in 1837. By a fortunate coincidence Lieut. Kittoe discovered a long inscription at Dhauli Katak, which proved to be identical or nearly so with that of Junagadh, but with the omission of the three last paragraphs. At a still later period, a third copy of the same edict was discovered by Mr. Masson at Kapur-di-Giri on the borders of Kabul. But with the first two before him, Mr. Prinsep set to work to elicit their contents, and, notwithstanding the better transcripts since obtained and the advances in our knowledge of their language—the ancient Pali, his translations are still in general trustworthy, and have only been corrected in individual words by Lassen, H. H. Wilson, and Burnouf. These inscriptions contain fourteen paragraphs, tablets, or 'edicts' of Ashoka, the great Buddhist Emperor of India, who ruled about 262 to 226 B.C. and who constantly styles himself 'Raja Priyadarsi.' The first opens thus: 'This is the edict of the Raja Priyadarsi, the beloved of the gods:—The putting to death of animals is to be entirely discontinued, and no convivial meeting is to be held, for the beloved of the gods, Raja Priyadarsi, remarks many faults in such assemblies'—The Rajah had evidently become puritanical, but he had not spared the lives of his own brothers when, twelve years previously, he wished to secure the throne."

After describing tablets 2 to 12, the writer proceeds: "Very unfortunatly the repairers of the road that leads towards Girnar seem to have broken a large piece off from the base of the stone, and so damaged what remains of this and the 13th, that it scarcely admits of translation; and the unsatisfactoriness of the copies of the Kapur-di-Giri version renders them insufficient to make up the loss. The remaining words, too, make us regret this, for the 2nd tablet had mentioned 'Antiochos, the Yona' (or Greek) 'Raja,' and the 13th says, 'and the Yona (*Greek*) King besides, by whom the *chattaro* (four) kings, Turamayo. (Ptolemaios), Gongakena (Antigonos), Maga (Magas of *Cyrene*), and Alikasunari (*Alexander II. of Epeiros*), (*have been induced to permit that*) both here and in foreign countries, everywhere (the people) follow the doctrine of the religion of Devanam Priya wheresoever it reacheth.'"

"The occurence of the names of these Greek kings, who were all reigning about 258 B. C., is most interesting, and helps to give us an important date in Hindu history. But the huge rounded conical stone that bears this long inscription—how is it cared for now? Anywhere in Europe it would be under lock and key, for fear of the slightest damage; but India does not know the value of her antiquities. A house recently built beside it is occupied by some sanctimonious lazy devotee, whose firewood lay partly against the sides of it, whilst the fragments of broken *ghras* were thrown on the top of it, where also the inscription has been defaced. Surely a vertiable document of the mature age of full twenty-one centuries is worthy of some safeguard, without which we may hear some day that notches have been cut in the face of it to form an easy passage for the *yogi* round his house."

—*Madras Examiner*: "It is a terrible fact, that,—of the steady increase of the rate of mortality among cholera patients during the last thirty years, from twenty-five to sixty-five per cent, terrible not merely in its relation to this special disease, but because it must tend more or less to cast a doubt on our modern system of medicine in general. Even the profession are agreed that this increased mortality is due to our altered treatment, and not to any change in the type of the disease itself. But terrible as the fact is, the course to be adopted seems very simple. The best thing a man can do when he has once thoroughly lost his way in the bush, is to get back, if he can, to some recognizsed point of departure. And if it is beyond doubt that thirty years ago our treatment of cholera saved three-fourths of those attacked and that since then we have been wandering gradually further from success, it seems incomparably the safest course to go back without hesitation to the treatment of thirty years ago, and begin our lesson over again."

"Dr. Murray is strongly of opinion that it is the use of alcoholic and other stimulants which has led to the increased mortality; and certainly his figures prove that our retrogression has been *pari passu* with this innovation. He is probably right; but this may not be the whole truth."

FRIDAY,—AUGUST 6.

Bombay Gazette: "A few years ago Calcutta was almost the only place from which rice was imported by sea. This year about ten or twelve cargoes are expected from Bangkok (Siam); three or four more are coming from Rangoon; and two large ships now in this port have been chartered to proceed to Bassein and Akyab also to bring rice."

—Deaths last week, 327.

—Two suicides of Natives and an unsuccesful attempt, are reported to-day. The disappointed party has been committed for trial at the Criminal Sessions.

—*Times of India*: "Prince Kassa, of Tigre, turns up in a new character, that of a minister of vengeance. The tribe to which the murderers of Mr. Powell belonged has, we hear, been severely punished by having their villages burnt and plundered by Tsalala, Governor of Adjabo, under Prince Kassa. This step may be traced to the fact that two Swedish missionaries, who were on very good terms with Adjabo, were amongst the number of the murdered. Kassa himself having been urged by the Europeans in the country has also, it is believed, been instrumental in avenging their death. There will be no regret for these cowardly murderers, but it is possible the razing of the villages and dispersion of all the people, may give a plea for these hungry Egyptians to intermeddle in Abyssinian affairs."

—*Overland Mail*, July 16: "The Lords have returned the Disestablishment Bill to to the Commons with numerons amendments, the principal of which have been rejected by large majorities.—The points on which the two Houses of Parliament are at issue are being discussed throughout the country.—General Jameson and Mr. Turner have been under examination before the Abyssinian War Committee.—The Rifle competition at Wimbledon has continued to attract many visitors to the camp. The Queen's Prize has been won by Corporal Angus Cameron, who was the winner in 1866. The Elcho Challenge Shield by Scotland —Captain Lambert, of Castle Lambert in county Galway, has been fired at and dangerously wounded—The Orange celebrations on the anniversary of the battle of the Boyne passed off without serious consequences.—A message from the Emperor Napoleon, promising constitutional privileges, has been sent to the Corps Législatif.—Ministers have tendered their resignation.—The laying of the French Atlantic cable has been successfully completed, and a congragulatory message to the Emperor has been received at Brest.—It is rumoured that the United States are negotiating for the purchase of Cuba. —A serious disturbance is reported from Bürnn, in Moravia, in quelling which two persons were killed and twelve wounded by the military.—Mr. Finney, the manager of the English Joint Stock Bank, pleaded guilty to misappropriation of the Bank's funds, and is sentenced to twelve months' imprisonment.—The Cable reports a riot in New York between Orangemen and Roman Catholics. Thirty persons were injured.—Amongst the deaths recorded this week are—Lord Kenyon, Lord Taunton, Canon Thornton, Capt. Magnay, Madras Staff Corps, W. P. Masson, late Bengal Civil Service, and J. W. Grinnol, Telegraph Department.

A great many public meetings are reported in various parts of the country with the object of supporting the Government in resistance to the Lords' amendments, more particularly that in favour of concurrent endowment.

A suit against the Rev. J. Purchas, of Brighton, was commenced yesterday in the Court of Arches.

Events at Paris have very rapidly led up to a change of administration, and a crisis has arrived earlier than the most sanguine of the popular school of French politicians could have expected. Without giving the newly-constituted Chamber time to mature a course of action, the Emperor steps forward, magnanimously sacrifices ministerial favourites, and in a spirit of liberality attemps to pacify, by Constitutional concessions, the Opposition, against whom he had drawn up all his forces in the recent elections. It thus comes to pass that a complete political revolution has commenced in France, not as the result of national convulsion, but as a natural development—this is the way the Emperor puts it—a natural development of those modifications he has successfully made in the institutions of the Empire.

The *Journal des Debats*, commenting on the reforms promised in the Emperor's Message, thinks it impossible to undervalue their meaning, and says it would be unjust not to be grateful for them.

The *Times* remarks, 'that if the reform, which the Emperor has announced, offers a hopeful prospect to the country, it is not less auspicious for the stability of the Imperial dynasty. The Emperor, it is possible, might have *retained* the reins of government in his firm and experienced grasp; but so soon as age relaxed, or death withdrew his hold, the turbulent parties of France would have almost certainly escaped from control. Even the present crisis is not without an ominous significance. The sudden movement which followed the assembling of the Chambers, offers a remarkable spectacle. A year ago who would have dreamt of the complete collapse of a staunch Ministerial majority? But an impulse was given by the elections, and a wave of opinion sweeps over the Chamber and threatens to become a deluge. Such rapid changes of opinion are inevitable incidents of a widely-extended suffrage. Is it prudent, then, to leave the 'cardinal bases of the Constitution' exposed at any moment to the unbroken force of such storms? When the time has arrived at which important matters of policy can be discussed without bringing into question the very foundations of the State, perfect freedom will be compatible with perfect stability. This is avowedly the aim of the Emperor, and for this reason, in consolidating the bases of his dynasty, he is materially benefiting his country."

New York papers state that successful experiments have been made in San Francisco with a working model of an aerial navigation machine. It not only ascended into the air, but was propelled in any required direction by the machinery, and it has the capacity for carrying eight or ten persons.

A BELIEVER'S MOTIVES.

TITUS III. 8.

THOUGH it could scarcely be taught in any formal exposition, undoubtedly the impression of many who read this passage, and who interpret it by the legal tendencies of their own hearts, is, that the point on which Titus is directed to insist is, "that believers should maintain good works." In conversation, at least, the passage is often quoted as an argument in favor of what is called practical preaching, and against the utility of dwelling upon the great truths of our faith, the doctrines of grace, or, as they sometimes say with irreverent warmth—"harping continually on Christ and Him crucified." If it were the Apostle's design to rebuke what is called doctrinal preaching and to instruct Titus to dwell mainly on the importance of maintaining good works, it might be suggested that the Apostle seems to have set a very different example in his own preaching, so far as we are informed regarding it, and in the epistles which remain to us, and which afford a striking exemplification of what we shall immediately see is the course which he actually enjoined upon Titus in this passage.

For let it be observed that carefulness to maintain good works is not what Titus is directed to affirm constantly, but is presented as the result and object of insisting on something else. The word rendered "affirm constantly" means to "asseverate," "to urge," "to insist upon." What was he to insist upon? The answer is these things." With what view or object was he to insist on these things? The answer is, "In order that they which have believed God might be careful to maintain good works." This will be the proper effect, the natural result of insisting on "these things." At a time when great prominence is given to good works, and when many good men are consulting as to the means, and are devising many plans by which Christians may be stirred up to good works, we offer this simple and infallible answer to their inquiries, "Insist upon these things." This is the divine and therefore efficacious means of attaining the desirable result, that they which have believed in God may be careful to maintain good works—"constantly affirm these things"—dwell upon them, urge them, keep them in the strongest light before the minds of Christians.

Now, the question is, What things are to be thus insisted on? The answer is found in the verses immediately preceding, where the Apostle gives reasons and motives for a submissive, gentle, meek, and benevolent deportment toward all men. And surely the considerations which he presents are most influential and appropriate. He reminds the believer that, whatever there may be in the polluted, degraded, and offensive characters of the ungodly to provoke an opposite spirit, he himself had been found by divine grace in